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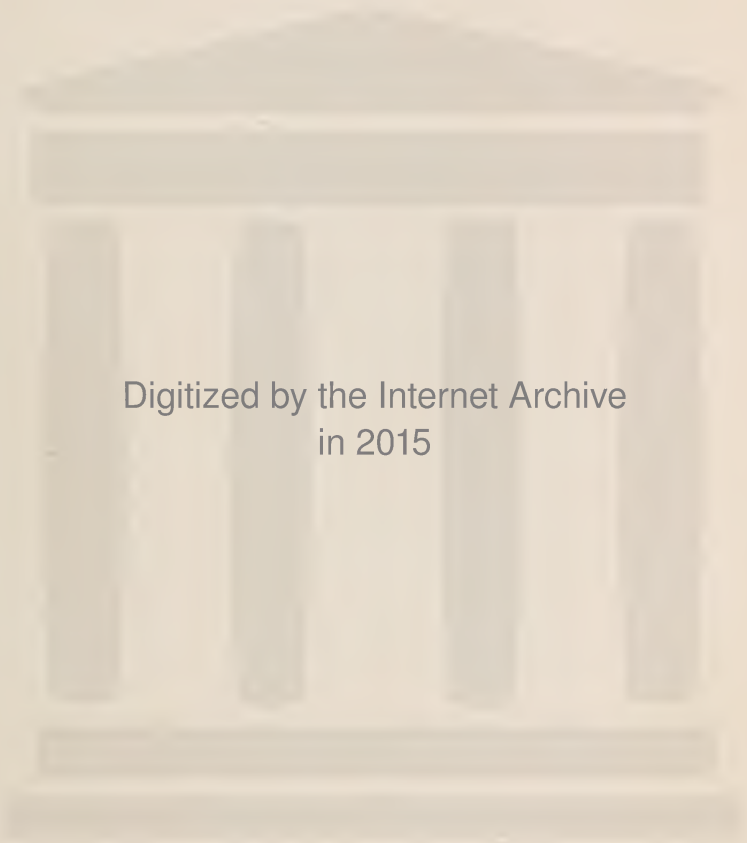
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TERRACED ARCHITECTURE OF THE PUEBLOS.

THE

MISSIONARY REVIEW OF THE WORLD.

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THE INDIANS OF AMERICA: THEIR CURIOUS CUSTOMS, WEIRD WAYS, AND STRANGE SUPERSTITIONS.*

BY THE EDITOR-IN-CHIEF.

Fact often outruns fiction in novelty and romantic interest. The aboriginal tribes of this Western Hemisphere bear study. No people on earth are so reticent and reserved. Beneath an exterior imperturbably placid, features that never betray changing emotions and are almost frigidly rigid, they hide even from acute observers their inner secrets; and their whole personal and social life is a veiled chamber of mystery, behind whose curtain very few outsiders ever penetrate to the arcana.

A book has recently appeared which will be to most readers a revelation, not only of marvellous "wonders of the world" to be found within the Continent of North America, but of unsuspected mysteries of Indian life and character. Its author has spent years in Isleta, New Mexico, Arizona, and other parts of the Southwest, living among this comparatively unknown people, studying with rare penetration and patience their curious and occult history and habits. He has not contented himself with any superficial glance or hasty impressions, but seems to have persevered in cultivating such friendly and intimate relations, and in gathering such trustworthy information as might serve to supplement his own keen observation, and enable him to reveal to the general reader, more fully than we have ever before seen, the real life of these "native" Americans. From his fascinating book we cull a few facts which especially bear upon Indian notions of religion, etc.

The somewhat amazing disclosures of Mr. Lummis have to do particularly with the Pueblo cities of Moqui, well into the edge of the Arizona Desert, and remote from civilization and Spanish influence, like the inaccessible *mesas* on which they are built.

* Some Strange Corners of Our Country. By Charles F. Lummis. New York: Century Company, 1892. The author cautions the writer of this article and his readers, to "discriminate carefully between the classes of Indians mentioned in 'Strange Corners.' The *Pueblos*, of course, are Christians, and very earnest ones, though superstitious."

Pueblo marriages show unique customs. To the groom is given a blue ear of corn, and to the bride, a white ear, because woman's heart is supposed to be the whiter. They prove their mutual devotion by eating every kernel. Then they run a sacred race, and the issue gives to the winner a certain ascendancy or prestige. If neither outstrips the other, the match is annulled as of bad omen. Pueblo etiquette forbids familiarity between the unmarried youths and maidens, under penalty of a whipping. Casual glances and greetings must take the place of walks and talks together. Marriages must have parental consent; and, in fact, the parents do the "courting" in behalf of the suitor.

Three hundred and fifty years ago the Pueblos had a strict separation of the sexes and community houses. Women, girls, and children lived in the dwellings, while men and boys slept in the *estufa* (or sacred room), to which the women brought their food. There was no common family life until the Spanish missionaries introduced it. There is still existing a peculiar fabric of society. The woman has rule in her own home, and to her belong the children, whose descent is reckoned from her, and who take *her* name and not the father's. The husband and wife must be of different divisions of society. The basis of social life in the twenty-six Pueblo town-republics is the clan, or cluster of families; and there are from six to sixteen such clans in each of the towns.

The Pueblos have their children baptized in a Christian church, and give them a Spanish name. Some of the more conservative have also an Indian christening, which is performed by some friend of the family, taking the babe to a dance, selecting a name, and putting his lips to those of the child to confirm it; or the intimate woman friend of the mother takes the child at dawn on the third day of its life, and names it after the first object on which after sunrise her eye falls. Hence the poetic and romantic Indian names. Mr. Lummis has a little girl thus named by an Indian friend, "The Rainbow of the Sun," and for a month this "adopted child" received from her Indian friends gifts of eggs, chocolate, calico, pottery, or silver.

After the birth of a child among the Pueblos, the father for eight days must see that the sacred *birth-fire* in the *fogon*, or adobe fireplace, goes not out day or night, and as it can be kindled only in the sacred way, so only can it be rekindled if it does go out. He must smuggle a live coal, it may be in his own bare hand, under his blanket from the cacique's own hearth; otherwise the fire of the child's life goes out also within the year. The Pueblo fathers, grandfathers, and even great-grandfathers, and even the chiefs themselves, are not above carrying the babies on their backs and dancing to quiet them when there is need. Pueblo parents are gentle yet not over-indulgent, and the children show obedience to parents and respect to old age.

The death customs are equally unique. Food is made ready for the four days' journey of the disembodied soul, and a "good start" provided

for the unseen world. Some of his horses and cattle are killed for his use there ; his weapons of war and chase, etc., are "killed" by burning or breaking, and so he is made ready to carry on his occupations beyond. Hence near every Pueblo town is the "killing place," apart from the graveyard, where the ground is covered with the various remnants of all manner of articles useful or ornamental.

The funeral pyre is not unknown among the tribes of the Colorado desert, and with the body the property of the dead is consumed, with treasures contributed by the mourners. No Navajo will ever again enter a house which *death* has invaded ; hence come hosts of abandoned huts. Nor would he ever, after marriage, look at his mother-in-law ; even an accidental glimpse must be atoned for by fasting and prayer.

To most aboriginal tribes the *feather* is sacred, and is not only used in decoration, but in all religious rites. A white or bright-hued plume is of good omen, the gay parrot feather being specially valuable ; and as to peacock plumes, they are beyond price. Without eagle feathers sickness could not be cured, or even witches exorcised, and the Indian religion would have no "prayer-book." Dark feathers are correspondingly of evil omen, particularly those of the raven, owl, woodpecker, and buzzard. To have these in possession is proof of evil designs or of witchcraft, and provokes summary punishment. The Pueblo "prayer stick" is chiefly of feathers, and corresponds to the Thibetan and Burmese "prayer wheel." Over three thousand of these prayer sticks have been counted in a day's ramble, stuck up in the ground as invocations, whittled sticks with downy feathers bound to the top in a tuft.

The Pueblo medicine men not only doctor the sick, but "doctor the year," prescribe for the seasons, and feel the pulse of the corn-fields. *Wahr* (the Tiguan word for medicine) includes almost all influences affecting humanity. To the Indian all influences, good or bad, are medicines and are spirits, good or evil. The medicine men must, therefore, be endowed with supernatural powers adequate to cope with the hostile spirits and coax the good. The witch is virtually a medicine man, only the power is used harmfully.

The two important doctorings of the year are in the spring and autumn —one to insure, and the other to acknowledge, a prosperous harvest. The spring medicine making is about mid-March. Every detail is not only sacred, but secret. The chief captain of war and his seven sub-captains lead the way, and each branch of medicine men sends a delegate to a common meeting. Chosen messengers—usually the war captain and his next of rank—present the sacred cornmeal to the two heads of all medicine, the offering being prepared by certain women of the family of the senior ambassador, out of the best ears in store, and with much care and prayer after sundown, this meal, wrapped in corn husk and tied with a string of the same material, is carried to the house of the great medicine man, the "Father of Here." After a sacred smoke and prayer to the Trues on

all sides, the sacred parcel is handed to the august "doctor of the year," always using only the right hand. Next morning both the heads meet before sunrise at an appointed rendezvous, and as the sun appears, holding the meal in the left hand, and with the right taking pinches, breathing on it and then tossing it toward the sun, they meanwhile pray to the Sun Father for rain, grass, crops, and general prosperity.

On their return to the village they summon their medicine orders. Four days of fasting and preparation are "outside days," when the medicine men may move about keeping fast; but the four "inside days" which succeed are spent within the medicine house in rigid fasting, as elsewhere described under the "praying smoke." No one must enter the room or even call at the door but themselves, save the wife of the head of all, who sweeps it, brings water to fill the *tinaja* (jar), and tobacco for cigarettes. Day and night they sit and smoke, the veterans reciting traditions of the order, that the younger may learn them by heart.

On the morning of the last day four pairs of marshals go on their mission in different directions. Once outside the village they cast off their blankets and run swiftly, carrying the "prayer stick," a small bit of wood with certain magical feathers bound to it in a peculiar fashion; these prayer sticks to be planted in some sequestered spots at the four cardinal points outside the village; and after praying over them they run wildly over the country, blowing away witches and tossing up all evil spirits with long feathers, to be borne away on the wings of the wind.

Medicine-making must be done only in the dark blue breech-clout and with faces painted after a certain fashion; and the two forerunners are indicated by lightning marks on the legs.

The "dance" begins in the room of the fasters, and when the door is opened the people outside stand with bare feet, motionless. Every detail of the performance is religiously regulated, and the seats are in the order of rank. In front of each medicine man is the "mother," the ear of white corn with its feather tuft and turquoise ornaments; and in front of the father of all is the *cajete* (earthen bowl) of sacred water, the mirror of all the world and its events.

The sacred cigarette or *weer* is used to wreathe the magic mirror in smoke, when the *shaman* (medicine man) would foretell the year, or watch the witches in their tricks, or see what is going on in the world, and to blind the eyes of game during the sacred hunt. It is the fee for the services of the shaman when there is sickness, and is used to cover the trail of the departed soul, that the witches and evil spirits may not trace its path.

The *weer* is never to be lit at a common fire or with a match, but only from the sacred fire in the *estufa*—a coal from the hearth of the *cacique* (chief religious official), a flint and steel, or the unique old fire-drill, a dry round stick fitting closely in a cavity, and turned very fast, always *from right to left.*

The sacred song is sung, a rude ode to the "mother" of the crops,

THREE PUEBLO INDIANS.

AN INDIAN BABY CARRIAGE.

then the pinches of sacred meal are blown toward the father of all medicine and the mother-corn, and the eagle feathers are crossed and snapped. The wonderful sleight-of-hand follows, which perpetuates the awe in which the *shamans* are held.

When the medicine-making is done the sacred "going-out-for-the-year" follows, with equally rigid and religious rites. The father of all wears on his left hand and arm a gauntlet of skin of a bear's foreleg with the claws on, and on each foot a similar skin from the bear's hind leg, and in the glove he sticks the eagle plumes. Then the song is twice sung and the sacred mirror is looked into, and three shamans run to the Rio Grande to bring back auspices of plenty, or omens of drought and famine.

The sacred water-giving is the distribution from the *cajete* of a mouthful to each person, with prayers to the Trues, the recipient blowing the water on his hands or rubbing it on his body in token of strength to be given him, etc. The "mother-shaking" is done by the father of all, who mysteriously rains down on the heads of the audience a shower of seeds from the tufted ears, each kernel being eagerly picked up as a token of a large crop.

After the final benediction abundance of food breaks the long fast. The ceremonial paint is washed off, the ordinary clothing resumed, and the year is now safely begun at least. So curious and complex are the religious customs attached to some of our Indian tribes.

The cigarette, and not the calumet, is the true "pipe of peace" among the Indians of the Southwest, and figures conspicuously in religion, war, and the chase, and more than Arabian salt in its power as a bond of hospitality. The sacred cigarette is, however, a different thing from the familiar object that goes by that name in the East. It is a pinch of granulated tobacco wrapped in a bit of sweet corn husk or a special sort of brown paper.

The sacred smoke is everywhere found among the Pueblos. It hallows birth and death and every experience between. It secures from drought and all malign spirits, and makes every rite and even prayer itself more holy. Its use is rigidly *restricted*. An Indian woman is not to think of smoking; a slit in the tip of the tongue may be the penalty. Nor dares the Pueblo lad smoke before he is twenty-five, unless he earns the privilege by prowess, or is a member of the medicine men's order, and even then not in the presence of seniors or superiors.

The cigarette is at once a bond of friendship and a flag of truce. The first act of a Pueblo in meeting a heathen Indian is to *toss* him the tobacco and corn husk for a cigarette, never *handing* it. To pick up the offering is accepting a peace covenant, and the bitterest enmity must be put aside.

The smoking anteceded the discovery of tobacco, and was then confined to certain aromatic herbs. Ceremonial cigarettes (the *weer*) are still made as before corn husks were used, by removing the pith from a reed and filling the hollow with certain sacred weeds or tobacco.

The Indian, on lighting the cigarette, sends each of the first six puffs in a contrary direction, but in such a sly way as to elude a stranger's observation. This is a religious ceremony which reminds one of the Jewish "wave offering," waved toward the points of the compass to declare in pantomime that "the earth is the Lord's and the fulness thereof." Thus the smoker propitiates the Trues and exorcises the witches.

In the spring of the year the medicine men shut themselves up for from four to eight days, smoking *weer*, to assure rain, and during all this time they neither leave their seats nor eat. They are compelling, by clouds of smoke, rain clouds to yield their moisture.

Scalping is not merely a savage custom of cruelty, but a sacred rite. Among the Tigua tribe the scalp is known as the "sacred hair," or "bark of the oak." In the secret niche in the wall of the *estufa* the sacred "barks" are treasured and taken out when the season for the "dance of the sacred bark" comes.

The scalp has been snatched from the victim not only as a trophy, but because its possession was believed to imply a transfer of the skill and valor of its previous possessor. It is removed by a rough, circular sweep of the knife, and a tearing of the skin from the skull. The trophy must be carefully "cured" by the taker himself, for even an accidental touch on the part of another conveys away its magical virtues, at least in part.

A Pueblo party coming back with scalps could not come into town or be met by their families. They must camp outside at a distance and send forward one half of the war party to report to the cacique. After a fortnight the warriors leave the confinement of the *estufa*, and go to meet and relieve the other half of the party guarding the scalps, while they come to fast in the *estufa* ; after another fortnight the two parties meet half-way and enter the pueblo, singing war songs and bearing the scalps to the *cacique* and the *estufa*. Then another period of fasting and purifying extends from eight to twelve days, every detail being scrupulously regulated.

The *estufa* is a round, low structure, with a diameter of from forty to fifty feet, with closed sides entered by trap-doors from the roof. Within it has bare walls, the round room having no ornament but antlers or rude representations of sacred animals. Even the mode of entry is prescribed. Mounting the ladder, one must approach the trap-door from the *west* side, back down the inside ladder, and turn to the right at the bottom and make a circuit of the room a foot from the wall, and then take his seat in the semi-circle around the sacred fire. To turn to the left would be fatal, for the ghost of the scalped victim would chase him with a lasso and touch him with the death touch ! So when they make their exit from the *estufa* they approach the inside ladder from the left, on the roof turn to the right, make another circuit, and come down the outer ladder backward.

The seat of the cacique is at the west side of the fireplace, and the semi-circles which front the fire are all arranged in rigid order. All turn backs to the fire until the cacique speaks, and then they rise and face it through the session. The sacred fire must be lit only by the Hoo-mah-Kom, and only in the sacred way.

The *Tua-fu-ar*, or mad dance, near the *estufa*, commemorates the victory after all these punctilious preparations. Strangers must not even *look on*. The dancers, with men and women alternating, form in two lines facing each other, the men in war-paint, with bows and arrows held in a prescribed fashion, and the women gayly dressed, but with nothing in hand. The chant to which they move is a metrical account of the fight and its issue, droned to the thump of the drum.

At a given time the "bending woman," or official keeper of the scalps, brings them from their sacred niche, and walks solemnly up and down between the lines of dancers with her buckskin bag, bowed down beneath the burden of her awful responsibility. The dance lasts four days, concluding with the *Khur-Shu-ar*, or round dance, with its chorus of yells and doleful wails. Sunrise ends the ceremony. All then return to the *estufa*, where the scalps are again deposited in their hiding place and the slab that closes the niche is sealed with mud. Then the chief gives the signal and the company disperses.

All Pueblos count themselves Christians, and it is a long time since they have taken a scalp; and it is said they never were wont to scalp any but heathen savages, and even in their case they took scalps from no *women*.

(*To be continued.*)

FETICHISM IN AFRICA.

BY REV. JOSIAH TYLER, D.D., ST. JOHNSBURY, VT.

Fetich is from a Portuguese word *feitiço*, meaning a charm or talisman. Portuguese settlers in Western Africa, observing that the natives tied to their *heads* and necks a variety of articles to which their imaginations ascribed magical power, regarding them with superstitious awe, named them *fetichists*, or fetich worshippers. Long before this occurred in Africa, fetichism, or a form of worship closely allied to it, prevailed in other lands. Indeed, we may call it the oldest and most widely spread religion of the world, having co-existed with every pagan belief of which we have any knowledge.

An investigation of this subject, though sad, is not devoid of interest, for it helps solve a problem deemed by some insolvable—to wit, "Has a tribe of men ever existed wholly destitute of the idea of a supreme being?" Does it not illustrate in a striking manner a "feeling after

God," which is characteristic of unevangelized millions? Herbert Spencer thinks that "if we will lay aside the idea of God and man in which we have been educated, and study the *aboriginal* ideas of them, we shall see some probability in the hypothesis that they have a conception of a supreme being."

Fetiches are supposed to exist in both animate and inanimate forms. If the former, worshippers may punish them, provided they do not favor their wishes. If the latter, they may destroy them. This superstition has dominated for centuries the Ainos of Japan, the wild woodmen of Korea, and the inhabitants of the island of Formosa. It prevails now in China, despite the doctrines of Confucius.

It is often said that Buddhism is the religion of China, but if we investigate carefully the subject, we must see that it is the worship of ancestors. Chinese fetiches are tablets, or slips of wood, on which are inscribed the name, rank, age, dates of birth and death of departed relatives.

In all this we observe that there is "a kind of incorporation of the spirit in the tablet as its visible home." That is the "refined idolatry" of the "celestials." It has an amazing power over them; hence, when a Chinese is asked to abandon ancestral worship his religious instinct is wounded and scandalized. Buddhism he will abandon much more readily.

In India fetichism is widely spread, notwithstanding the teachings of the Veda. The late Dr. Edward Lawrence, having carefully examined the faiths of that country, remarked, "Under the veil of Hindu similarity there exist all the varieties of fetich worship."

Although we class fetichism among the world's idolatries, it is not confined to the worship of images made of wood and stone. The same superstitious element underlies and overshadows it, but instead of gorgeous temples and pagodas, noted deities, well-fed priests and costly offerings, it pins its faith to inferior objects, some of which are fearfully disgusting, and to a priesthood extremely revolting.

The prevailing form among Africans is spirit worship, their fetiches being serpents or other reptiles, the bark of trees, teeth of elephants and panthers, various kinds of medicines, etc. We have a survival of it in the legends and songs of negroes who came to America in slave ships, and the frightful stories told about the pine log-fires in the cabins of Alabama and other Southern States. A form in which it prevails is called "voodooism." The voodoo or "conjure doctor" is supposed to be able to cast an evil eye upon a person, causing mysterious pains and diseases. By certain incantations, evil spells can be removed. The hind foot of a graveyard rabbit is supposed to be especially efficacious, and if carried in the pocket is a perfect protection. If a person has reason to suppose he is face to face with a "conjurer," who is trying to cast an evil spell upon him, he instantly produces his rabbit's foot (if he is so happy as to possess one), and the conjurer is powerless. Voodooism is closely allied to witch-

craft of old New England days. Before we the sons and daughters of the Puritans, ridicule fetichism, let us bear in mind that some of our ancestors may have been tinged with it or something nearly allied to it. Among the personal recollections of the poet Whittier, we read : " In the days of witchcraft I had an ancestor who helped to kill a witch. She and another woman got a lock of the witch's hair and put it in a hot oven and closed the oven door. Presently the most dreadful moans came from the oven and repeated knocks and thumps against the door, but the good dames stoutly resisted the attack with poker and tongs, keeping the oven tightly closed. Finally the sound ceased, and in due time news came that the witch had died."

A close examination of African worship shows that objects used as fetiches are vehicles or abodes of the spirits, which they profess to worship. They call them " representatives" or " messengers" of the spirits. Ask a Zulu man why he supplicates the aid of and sacrifices to a serpent, and he replies : " I do not worship the serpent, but the spirit of my dead grandfather, who comes to me in the guise of a serpent." His faith receives confirmation from the dictum of his priest or " spirit doctor," who tells him that his grandfather is angry and must be appeased, which can be done only by the slaughter of a large fat ox. Thereupon the ox is killed, some of the blood sprinkled on the man (without shedding of blood is no remission), and a part of the beef placed one side for the spirit's use, which soon after goes down the throats of the natives, the priest having appropriated to himself the lion's share.

Among the Matabele people crocodiles are the representatives of the spirits, hence those reptiles are never killed, any more than the Zulus kill certain serpents.

Fetichism is emphatically a religion of *fear*. Its poor victims are all their lifetime subject to bondage through fear of death as a result of insufficient propitiation. Evil spirits they think are more numerous than the good, and are constantly plotting mischief against them. Remove from the African his faith in and blind subjection to the unprincipled and cruel " priest" or " spirit doctor," and you remove the keystone of the arch of his religion.

An account of the cruelties flowing from adherence to African superstition would fill a bulky volume. Among the worst are infanticide, killing one of a pair of twins, lest, if it is allowed to live, some calamity may befall the father ; sending into the enemy's country before a battle, to steal a child, and sacrificing it to the shades of the departed to make the raid successful (the custom of various tribes) ; dividing the body of an enemy after victory with the conquered, and performing over it certain ceremonies, after which the combatants may visit each other in peace (as among the Barwe clan) ; cutting off the fingers of a chief's son and preserving them as charms in a war drum, that the royal kraal may escape fire (as in the Mauritsi country) ; flaying a child and placing its body in the

path, that the warriors may step over it on their way to battle (as among the Baganda).

Temples of fetichism in Africa are not common. Paul Du Chaillu speaks of "devil houses" in Central Africa, into one of which he looked, but saw no idol. Among the Ashantees and Baganda are what are called the abodes of spirits, but no care is taken to make them attractive. Missionary Walker describes a "spirit doctor" among the Pongwe, in Western Africa, as marching through a village clad most fantastically and carrying a mirror in which the natives may see the faces of witches, who are bound and led out to slaughter. A booth is made for the priest, in which he seats himself, growls like a wild animal or hisses like a serpent. Among the Ashantees every family is said to have its domestic fetich, to which yams and other fruits are offered. When they drink, they spill a little of the liquor on the ground as an offering to the fetich, and when the master of the house leaves his seat, a servant hastily removes it, lest an evil spirit slip into the master's place.

The Dahomeyans attach great faith to a serpent which they keep in a temple served by priestesses and supported at the expense of their king. At Aniambia, chief town of a tribe in West Africa who call themselves "*Commi*," Du Chaillu visited two fetich houses; they were said to be the abodes of powerful spirits, one evil, the other beneficent. In one of these houses he saw only a large chest, on the top of which lay some white and red chalk and some red parrot feathers. The chalk, he was told, "is used to mark the bodies of the devout on certain occasions when vows are made." In Guinea, around a sacred tree called the "tree of the fetich," festival ceremonies are performed, singing, dancing, beating of drums, etc. A priest is in attendance, who offers up sacrifices. The people of Benin use as fetiches elephants' tusks, claws of animals, bones and human skulls, and offer up to them boiled yams mixed with palm oil. Du Chaillu counted in West Africa numerous skeletons of slaves who were killed and buried with their kings that their majesties might not go into the other world unattended. Among the Pongwe there is a saying: "The largest tree in the country must not fall alone." This is of fearful import, implying that the servants of the king, on the occasion of their burial, must be strangled and buried with him in the same grave. This was customary among Kaffir tribes till white men went among them.

Since writing the foregoing, a volume has come to me called "Demon Possessions and Allied Themes," by the lamented Dr. Nevius, of China. The reader of this volume, if acquainted with the developments of African fetichism, will see a remarkable correspondence between cases adduced in China and India, and those with which he is familiar, all going to show that demonism now exists in Africa as in Old and New Testament times. Indeed, throughout the Dark Continent, as in India and China, the great mass of the people are life-long victims of a mental disease called "demonphobia." But enough on this gloomy and repulsive theme. How strong

an argument it presents for Christian missions! And how earnestly we should pray that Divine light may shine in those dark places of the earth, now filled with the habitations of cruelty!

THE FORERUNNER OF MOFFAT AND LIVINGSTONE

BY REV. JAMES I. GOOD, D.D.

An almost forgotten missionary is Theodosius Vanderkemp, yet he laid the foundations for missions in South Africa. What a wonderful apostolic succession there was there: Schmidt, the Moravian, then Vanderkemp, then Moffat, then Livingstone—all modern apostles. Vanderkemp was a modern Thomas à Kempis (both names are derived from Kampen, in Holland)—that is, he was just as pious, yet differed from him in being far more practical. His fruits were not a book, "The Imitation of Christ," but living books, souls dedicated to Christ and living in imitation of Him.

Vanderkemp was born in Rotterdam in 1747. He was finely educated as a physician at the university, and then became a soldier under the Prince of Orange, although he returned to the practice of medicine; but in religion he was a rationalist until forty-four years of age. Then came the call of God that changed this modern Saul of Tarsus into a Paul the missionary. While sailing on the river near Dort a water-spout upset his boat. He saw his wife and daughter drown before his eyes, and he himself was saved by a special providence, for the storm drove a vessel from her moorings, floated it to him just as he was sinking to death, and its sailors dragged him from the water. This strange providence led to his conversion; his conversion led to his becoming a missionary. He offered himself to the London Missionary Society, although he was over fifty years of age. They were very glad to get so finely educated a man and polished a scholar in their employ, and appointed him. He was ordained November 3d, 1797, and the next year sailed to South Africa. Before he left Holland he left the missionary influence behind, for his efforts led to the formation of the Netherlands Missionary Society. Without waiting until he reached the heathen he began missionary work among the convicts on board his vessel, and a number were converted. When he arrived at Cape Town he was sent as a missionary to the Caffres, a brave race, but as yet dangerous to the whites; yet he boldly went alone out into the wilderness to their chief Geika, and lived among them for sixteen months, although in constant danger of his life from them or from whites, who looked on him with suspicion, because they felt he would break up their evil trade with the natives. More than once was his life attempted, but the Lord preserved him. Thus, on one occasion a Boer farmer poisoned the mind of the chief against him, saying that Vanderkemp would poison him by giving him brandy. The chief came to his hut and waited for him to try to poison

him. After waiting a long while he finally asked Vanderkemp for brandy, but the missionary replied he had none. Then the chief made known the secret as he said, "They have deceived me. You do not wish to kill me." Vanderkemp was, however, finally compelled to leave the Caffres, as it became too unsafe for him to remain there any longer. His work seemed to have produced no results; and yet thirty years after a woman was admitted to the Church who received the Gospel from his lips. Nor were his labors lost. The London Missionary Society said he had done more in sixteen months than many missionaries had done in a lifetime, for with his wonderful linguistic skill he had prepared a Caffre dictionary for his successors in missionary work among them. His fame remained among them, for up to a few years ago all Caffres who became Christians were called by the name of Ma Yankana, which meant "the men of Vanderkemp."

But Providence shut one door to open another. Like Paul, who turned from the Jews to the Gentiles, he turned from the Caffres, one of the best of the South African races, to the Hottentots, the lowest race among them, the "dogs" and "black cattle" of the Boers, the nearest approach of humanity to the ape. Schmidt, the devoted Moravian missionary, had begun his work among them in 1738, but had been compelled to give it up six years later. A half century later Vanderkemp comes to take up the work again. He collected a colony of these poor people, numbering about 200, at Graff Reinet. Finding, however, that they would be safer if separated from the whites, he led a colony of them to near Algoa Bay, where the government gave him land. The governor on one occasion visited the colony, and was so impressed with the good it was doing that he ordered them to occupy the vacant Fort Frederick. This he did with 300 Hottentots. When the colony passed into the hands of the Dutch their governors gave them a station which they called Bethelsdorf, which they founded June, 1803. Here his work began to produce wonderful results. The desert land blossomed as the rose. Twenty-two were baptized during the first year. In 1807 they added an out-station at Steurmann's Krall. By 1810 Bethelsdorf had a population of 1000. Vanderkemp became deeply interested for the welfare of these poor Hottentots. With Dr. Phillip he became their champion in South Africa against the oppressions of the whites. He went twice to Cape Town to testify in court for them. Within three years he spent $3000 to redeem slaves. He even went so far as to marry an ignorant Hottentot woman, hoping thereby to be able to identify himself more fully with them, and thus to gain their confidence and bring them up to a higher standard of life. He was a thoroughly consecrated man, sacrificing everything to win souls to his Master. A beautiful story is told of him, that when he was on his travels and the oxen were unyoked and the men were preparing his supper, he would go and seat himself among the bushes at some distance; and when any one passed by they would hear him say

as he read his Bible, "Lord, I do not understand this point, this word. Enlighten me." Soon after he would be heard saying, "I see it a little better. I thank Thee, Lord." Then he would begin to write, and his pen would fly over the paper, though darkness began to fall. He was so devoted to the cause as to become eccentric. He held that the missionary should live as the natives did; that to lift them up you must go down to their level. This idea has been proven false. The missionary should bring them up to his standard, not lower himself to theirs; but even this eccentricity only revealed the more his entire devotion to the Lord. Only the few missionaries who sold themselves as slaves in order to gain access to the heathen have given up more than Vanderkemp did, who sacrificed everything but freedom. He was frugal and economical in his habits. He insisted that the London Missionary Society ought to allow only $150 a year to a missionary. He gave up wearing a hat, and on one occasion when he visited Cape Town he had to buy one, but instead of putting it on his head he held it in his hands behind his back, and some street boys, taking advantage of his absent-mindedness, amused themselves by filling it with gravel. His last act was, at the advanced age of sixty-four, to set out for Madagascar to begin a new mission under the London Society, but Providence called him to a better land than that island. As God called him to Himself his last words were, "It is all good."

One soweth and another reapeth. The ignorant Hottentots under the influences he set at work have developed into noble men and women. From a colony of heathen, Bethelsdorf has become a large congregation of 6000 souls, and raised up more than a hundred preachers. Instead of Hottentot hovels there are neat houses, a church, a school, a printing-press, and all sorts of mechanics. The Hottentots, from being the lowest of humanity, have been developed into the equals of any. No less an authority than Dr. Moffat pays this tribute to him: "He came from the university to teach the alphabet to the poor, naked Hottentot and Caffre, from the society of nobles to associate with beings of the lowest grade of humanity, from stately mansions to the filthy hovel of the greasy African, from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace, from the study of medicine to become a guide to the balm of Gilead and the physician there, and finally from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen in the city in the wilderness." He was a faint type and an eloquent copy of his Master, who, though He was rich, yet for our sakes became poor. And when the thousands of those black Hottentots, washed white in the blood of the Lamb, shall come to take their place around God's throne, they will be, as the Caffres said, "Vanderkemp's men," trophies of the man who, like his Master, gave up all that he might win some to Christ. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

ARABIA AND THE ARABIAN MISSION.*

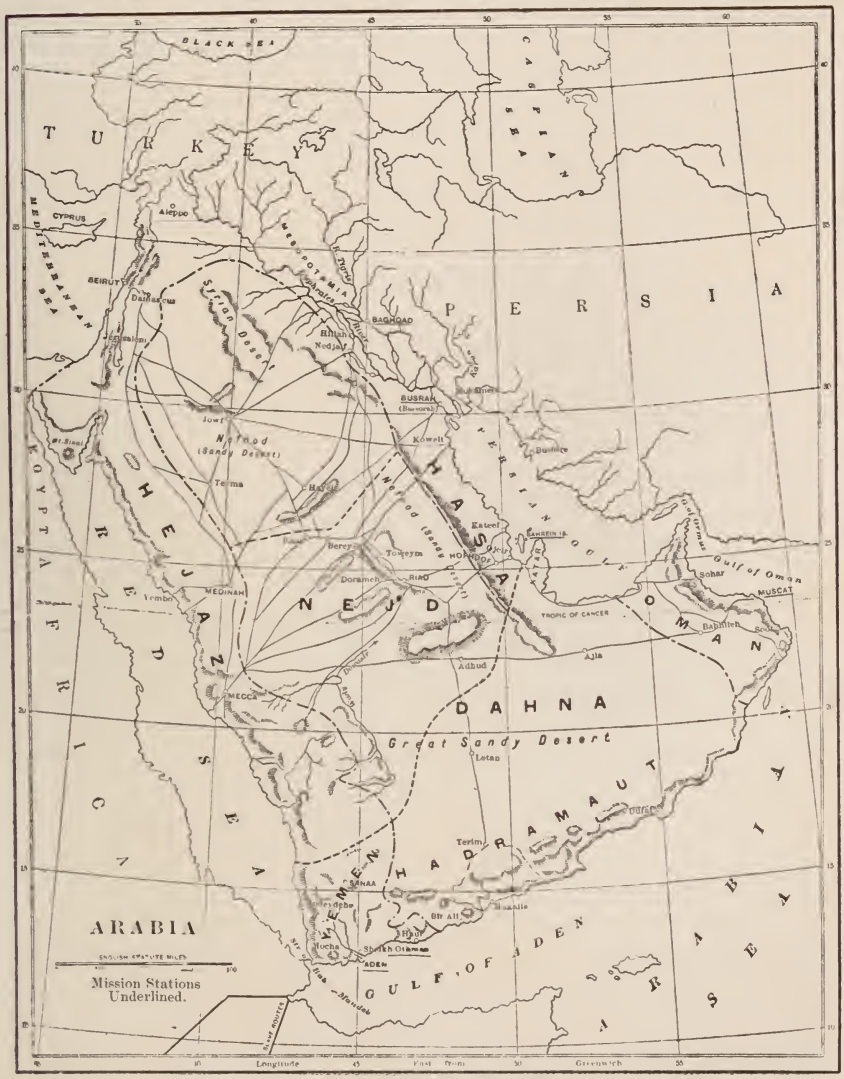
Arabia has the shape of a man's boot, even to the hole in the top, for it has no northern boundary. It is somewhat stub-toed, though the toes are nearly 400 miles long. That part of the United States which lies east of the Mississippi River might be laid down inside the boundaries of Arabia, and still one third of Arabian soil would be uncovered. Following the course taken by missionaries, and sailing down the Red Sea, we find on the western coast of the peninsula an almost unbroken range of precipitous mountains, barren as the sides of a volcano, and seldom more than 2000 feet in height, yet, owing to their rugged character, and the refraction caused by the heated atmosphere, appearing much higher than they really are. Aden, in Southwestern Arabia, is a city of 30,000 inhabitants nestled in the crater of an extinct volcano, the black mountain-sides being utterly without vegetation. Near this city is the Keith-Falconer Mission (Scotch). Sailing onward along the southern coast for 1400 miles the view is about the same as before. The eastern coast is less dreary. The mountains of Oman are sprinkled with forests, and the country is fertile and fairly well cultivated.

Muscat, on the eastern coast, is first sighted. The splendid harbor is protected by dark mountain walls, utterly bare and scorched with the sun, and apparently rising right up out of the sea. The first sight of the city is imposing. A Portuguese cathedral, a palace, and a few large buildings, with towers and minarets, are all that are seen of this city of 40,000 inhabitants, with its narrow, crowded streets, its filthy bazaars, tumble-down houses, and palm-leaf huts. The surrounding mountains, like a concave mirror, focus the sun's rays upon the city, and the heat is intense. The shade temperature in March sometimes rises to 120°, and in summer it may be necessary for the missionary to live in a palm-leaf hut on the beach.

The Bahrein Islands, half way up the Persian Gulf, is a station occupied by Rev. S. M. Zwemer. The islands are quite flat, but with a range of hills about 800 feet high. Dr. Wyckoff reported the temperature in April as rising to 117° in the shade. The 50,000 inhabitants of these islands are devoted chiefly to pearl-fisheries. Bahrein supplies the finest pearls in the world.

Busrah, the headquarters of the mission, is at the head of the Persian Gulf, and about 70 miles up the river Shat-el-Arab. This city is a great emporium of Indian commerce, being the terminus of the highway of commerce between India and Europe. The trade is carried west and north by caravans. The surrounding country is flat. Palm-trees are the highest objects in sight. Busrah is a cosmopolitan city of 60,000 inhabitants, and is in the midst of many large outlying towns. The heat here

* An account of the Arabian mission of the Reformed (Dutch) Church and condensed from *The Mission Field* for December, 1894. The accompanying map and illustration are kindly loaned by the same magazine.


BLACK SEA
CASPIAN SEA
TURKEY
PERSIA
CYPRUS
Aleppo
MEDITERRANEAN SEA
BEIRUT
Damascus
Jerusalem
MESOPOTAMIA
Euphrates
Tigris
Syrian Desert
BAGHDAD
Hillah
Nedjef
Shiraz
BUSRAH
(Bassora)
Kowell
Bushire
PERSIAN GULF
Jowf
Nefood
(Sandy Desert)
Teima
Hayel
Kateef
BAHREIN IS.
Gulf of Oman
Sohar
MUSCAT
Berey
Toweym
HOFUF
Dhahran
RIAD
Doraieh
MEDINAH
Yembo
NEJD
TROPIC OF CANCER
OMAN
Batinah
Adbud
Ajla
MECCA
DAHNA
Great Sandy Desert
Leiah
HADRAMAUT
Terim
SANAA
YEMEN
Hodeida
Mocha
Sheikh Othman
ADEN
GULF OF ADEN
ARABIA
ENGLISH STATUTE MILES
Mission Stations
Underlined.
Longitude
Prime
Greenwich

is intense and constant ; the nearest escape from it is found in the mountains of India.

Another voyage will take us to the heart of Arabia. This time it is over an ocean of sand, and embarked on the ship of the desert—the camel. The pitching and rolling, and the corkscrew motion of the ship, are all understood by the camel, and the great waves of sand, piled in huge hills by the winds, and seen through the trembling heat, present the appearance of a storm-tossed sea of fire. Few travellers have the courage to pass through the dangers and horrors of such a desert ; but once in the land of Nejd, what a sight is prepared for the eyes ! Great and beautiful oases rise up out of the ocean of sand, like islands from the sea. It is a land of wonderful natural scenery, rich in products of the soil, a land of gardens and flowers and streams, and waving with the finest date-palms in the world ; this, too, is the land of the Nejdee horse, the pride of the Arab race and the envy of other nations.

The People.—The population of Arabia is about 11,000,000, chiefly Arabs, but with a good sprinkling of Turks and Jews. The Arabs are descended from Ishmael, son of Abraham, and are therefore coeval with the Jews. They are in many respects a noble people, naturally religious, but not righteous. Physically they have few equals among the unevangelized peoples of the world. Trained to temperance and hardihood by their religion, and from time immemorial brought up to generosity and hospitality, they are easily loved for their own sakes. About 2,000,000 of them are *Bedouins*, sheltered only by tents, dwelling chiefly in the desert, and moving from place to place as they can find pasture for their camels, horses, and flocks. Living by warfare and plunder, they yet will seldom take the life of their victims. Claiming ownership of all their desert habitations, they believe they have a right to strip all strangers of their possessions, unless by passport such persons are entitled to their protection and hospitality.

Religion.—Arabia is the home of the Mohammedan religion. While there are nearly 200,000,000 Mohammedans scattered over the world, they all turn their faces in prayer toward Mecca, and hope to make at least one pilgrimage thither. This shows what a strategic point Arabia is for missionary work. The fall of Mohammedanism in Arabia means the fall of Mohammedanism in the world. Once convert a Mohammedan, and he is likely to prove a good missionary of Christ, as he has been of Mohammed. He is naturally *religious*, naturally *generous*, and naturally a *wanderer*—three great missionary qualifications.

Owing to opposition and prejudice there are few opportunities for street or public preaching, but Bibles are gladly purchased and medical assistance is eagerly sought. The work of the Arabian Mission is therefore pushed along those lines.

Bible Work of the Arabian Mission.—The Bible itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly

valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael, and Job, is particularly pleasing. The New Testament is acknowledged as God's Book, as having come down from heaven, and the inevitable result of an honest study of the Gospels by the Mohammedan is at least a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore, than the fact of continually increasing Bible sales. An example of the Bible's work is given in the following words from Bahrein : " A Moslem who came to us one moonlight evening, said, ' The old man ' (*i.e.*, myself) ' feels *the sting of death is sin*, and then I bought this book, and now I believe that Jesus is the Son of God.' "

The sale of books during the year ending June 30th, 1894, was as follows :

Stations.	Scriptures.	Religious.	Educational.	Total.	Value.
Busrah	1,139	306	786	2,231	$313.70
Bahrein	494	339	302	1,135	123.87
Muscat*	390	60	71	521	36.74
Total	2,023	705	1,159	3,887	$474.31

* For seven and a half months only.

Rev. Mr. Cantine says : " In our book work the sale of Scriptures is the primary object. The religious books have a value of their own, while the educational are kept mainly because we consider them to be a help to the sale of the others. Religious and educational books are nearly all Arabic ; as are three quarters of the Scriptures, the remaining one quarter being mostly Turkish, Persian, and Hebrew. As to our Scriptures, they are all *sold*, and not given away. These sales have nearly doubled in the past twelve months, being for the previous year 1055, and for the year just closed 2023. Of the total sales of Scriptures seven eighths are to Moslems, at Busrah, while at Bahrein and Muscat they are almost exclusively so. Three quarters were sold outside of the book-shops by our colporteurs. All the larger towns on the entire coast, from Muscat to Busrah, and up the Tigris and Euphrates, together with Hassa in the interior, have received in some measure the Word of God. It is our aim to cover as much of this territory as our funds will allow, at least twice a year, and also to seize any opportunity that offers for touring inland."

Medical Work.—In proportion to the need of medical assistance is its power for good. There is great suffering in Arabia, and no native skill to relieve it. The so-called medical treatment by the natives is cruel in the extreme. Burning holes in the body to let the disease out, branding sick children with red-hot bars, chopping off wounded limbs and sealing them with boiling tar, are only an illustration of their methods. They go blind in the fierce glare of a tropical sun, when simple eye-water would save their sight. The medical missionary, therefore, is as a messenger from God. People will travel great distances to meet him, and he is thronged with patients. Relieved or cured, they return with a Gospel

MISSSION HOUSE AT BUSRAH, ARABIA.

message and a portion of Scripture—thus, in a small sense, becoming missionaries themselves and preparing in the desert a highway for our God, where as yet no Christian missionary can go.

Perhaps no testimony of the influence of the Arabian mission can be stronger than the fact that before Dr. Wyckoff had spent two weeks of his first visit to Bahrein Island, and a part of that time on a sick-bed, he had treated about three hundred patients, "some of them requiring very particular operations." He said: "One can hardly believe the tremendous impression these three young men (Revs. S. M. and P. J. Zwemer and James Cantine) have made in so short a time. It seems as though the whole of Arabia had come under their influence."

Scarcely any Protestant missionary effort was made for Arabia until within eight years past. In 1882 a colportage station of the Church Missionary Society was established at Bagdad, and in 1887 a medical and Bible mission was organized near Aden, by the Hon. Keith-Falconer, of the Free Church of Scotland. But little aggressive missionary touring, however, had been done, and the interior of the country had not been entered or even attempted. Under these circumstances, and this need, the Arabian Mission was fully organized in August, 1889. Although it was deemed best to organize the work on an undenominational basis, its missionary staff and a large majority of the number of its supporters, the Arabian Mission has from the first been the child of the Reformed (Dutch) Church. The actual parentage became apparent and confessed when, by the concurrent action of the General Synod and the mission, the latter, in June, 1894, was formally placed under the care of the Board of Foreign Missions of the Reformed Church. The first missionaries were Rev. James Cantine (sailed in 1889) and Rev. Samuel M. Zwemer (1890). In 1892 they were reinforced by Rev. Peter J. Zwemer, and in 1893 by J. Talmage Wyckoff, M.D., who, however, after less than a year of faithful and efficient service, has been compelled to return home.

The headquarters of the mission are at *Busrah*, "a city more commanding than any other in Arabia from which to carry a missionary work into the interior and up along the valleys of the Tigris and Euphrates and along the coast." The work here is in charge of Rev. James Cantine, with three native helpers. At the *Bahrein Islands* is a station in charge of Rev. S. M. Zwemer, with two colporteurs. These islands form an independent state under British protection, and thus afford unusual opportunities for evangelistic work. *Muscat* is in charge of Rev. Peter Zwemer, with a native colporteur. It is the chief city of Oman, and, in common with Bahrein, has the great advantage of being under the protectorate of Great Britain. The Scriptures may be freely read in public, and open discussion and preaching are allowed.

Each of these stations has been a centre for evangelistic tours, more or less lengthy and successful according to the freedom allowed, or restrictions imposed by the government. From Busrah Mr. Cantine and his

colporteurs have made tours down the Shat-el-Arab and up both the Tigris and Euphrates, Mr. Cantine going as far as Bagdad. Many points were profitably visited, and at least three towns to the north of Busrah were found—one on the Tigris and two on the Hai—which could be immediately and profitably occupied were funds for this work at hand. From Bahrein, Rev. S. M. Zwemer has recently made two tours, one in October, 1893, and the other in July, 1894. This last tour was toward the interior from Aden to Sanaa, but was suddenly interrupted at a point twelve miles north of Sanaa, and by the connivance of the Turkish officials the missionary was subjected to "so much delay, robbery, and extortion," that he was finally compelled to relinquish his purpose and return to Hodeydeh, and thence home. Since this the movements on the mainland of all the missionaries have been more restricted. Tours have, however, been made with some freedom among the towns of the Bahrein islands.

The villages in the neighborhood of Muscat have been frequently visited, a recent tour along the coast by Rev. P. J. Zwemer proving, *first*, the possibility of reaching at least the coast of Oman with the Gospel; and, *second*, that in Oman naught opposes the Gospel but Islam itself.

Finally, of the results of this mission and its work for the past five years it can be said, in the words of one of the missionaries: "An entrance has been made into the very heart of Islam. In faith, Arabia has been pre-empted by the Church, and though fanaticism scorns and ignorance misjudges, the seed is being sown, and the questions of the kingship and sonship of Christ are being discussed by the Moslem pilgrim on his way to Mecca."

Is it not ours then to do what we can to lead the multitudes of Arabia to acknowledge "that Jesus is the Christ, the Son of God, that believing they may have life through His name"?

THE OPENING OF EFFECTUAL DOORS.

BY REV. T. D. WITHERSPOON, D.D., LL.D., LOUISVILLE, KY.

The miracle of all history is the evangelization of the old Roman world in the first century of the Christian era, and almost within the limits of a single generation. The little company of disciples in the upper chamber after our Lord's ascension had no doubt as to the terms of His great commission. The Church, in its very organization, was a missionary church. It recognized from the beginning the whole world as constituting its parish. Every member was understood to be, by the terms of his enrolment, an evangelist. Every place where two or three could be gathered together in Christ's name was to constitute a sanctuary of worship. No rest was to be expected, no halt contemplated until the Gospel had been

preached to every creature and all nations discipled into the observance of Christ's commands.

With incredible swiftness, by land and by sea, the messengers sped. Over obstacles seemingly insuperable, through hardships apparently insufferable, they pressed on, until, before the century had closed, the Gospel had been preached and the Church established in every province of the Roman Empire. Had the work gone forward with the same celerity for a century or two more, the Gospel would have been preached to every creature, the Saviour's commission would have been fulfilled, and the way opened for His coming in all the glory of His millennial reign.

But just here emerges a question that calls for profoundest thought. Why did the work not go forward with the same enthusiasm and success? What causes intervened to lay an arrest upon this first great missionary movement? Why did the beginning of the nineteenth century find so little more of the world evangelized than in the middle of the second? This question is one of the highest practical importance, because of its relations to the spirit and work of nineteenth-century evangelism. Now that the Church has received, as it were, a new Pentecostal baptism, and has set forth again upon the great mission of conquering the world for Christ, the question becomes a grave one whether the present movement shall expend itself as that of the first century did, and whether there must intervene another long period of inaction followed by a third effusion of power from on high, before the Gospel can be preached to every creature.

The reasons usually given for the arrest of the great work of evangelization begun in the first century have always seemed to the writer unsatisfactory. Church historians are fond of telling us that the Christians began to dispute among themselves over differences of doctrine and of polity, and that, in the wrangles of the various theological schools and parties, the heathen were forgotten, the Spirit was grieved, and so the great work came ignominiously to a close. Was it not rather true that the suspension of the aggressive work of the Church, from whatever cause it may have arisen, rendered inoperative those motives to Christian unity which come from the consciousness of co-operation in a great common work, and that the energies formerly expended in missionary effort, in this time of comparative inactivity, busied themselves, for want of better employment, with wranglings over points of doctrine and discipline? Was not the inaction the occasion of the divisions and strifes, rather than the result? Do we not find in our day that when the hands and hearts of the people are full of aggressive work for the Master there is little either of time or occasion for church quarrels?

May we not then seek the causes of the arrest of the great evangelistic movement of the first century in something less discreditable to the zeal and consecration of the infant Church? May it not be that this tide of evangelization, as it swept onward, encountered barriers such as in the earlier stages had not opposed its course? May not the Church of the

second century have found itself under conditions and limitations different from those of the first century? With the great and effectual doors opened to missions in our day, may we not be in danger of misjudging the early Church and measuring the responsibilities of that age by those of our own?

It may be well, therefore, to indicate some barriers to mission work in the second century, some seemingly impregnable walls, through which God in His providence has opened for us great and effectual doors.

I. And first there was the barrier raised by the poverty in material resources of the early Church. During the first century the work of evangelization lay largely in those provinces which were in direct communication with Rome. For commercial and military purposes there were Roman roads on land and Roman ships on sea that could be brought into the service of the missionaries. At various points along the route of travel were Jewish synagogues in which they could preach without charge, and Jewish communities where hospitality and opportunity of remunerative labor awaited the toil-worn travellers. But little money, therefore, in the earlier stages of the work was necessary. But when the effort was made to press the work into the byways and hedges, when, among aliens and strangers, everything must be purchased, and often at exorbitant rates, larger supplies of money were needed, and these the mother churches at home were unable to supply. Indeed, such was the poverty of these churches in this early day, stripped and peeled by persecution, that instead of the missionaries, as in our day, relying upon the churches at home for the means to carry forward the work, one of the first and most sacred duties imposed upon the new converts was that of sending back money to the "poor saints in Jerusalem." The poverty of the early Church, therefore, constituted the first barrier to work in the remoter and more inaccessible fields which must be occupied before "the end" shall be. What a "great door and effectual" God has opened for the Church of our day, I need not stop to argue. Look at the wealth of Christendom to-day! Look at its wanton waste! If only one tenth of all that Christian nations spend in tobacco and rum could be poured into the treasury of missions, with the blessing of God "the end" would soon be here. If we fail of our great responsibility of preaching the Gospel to every creature, we cannot measure our failure by that of the early Church. The men of that day will rise in judgment against us to condemn us, for if they had possessed the boundless resources of the Church of to-day, the results would doubtless have been far different from what they were.

II. A second wall of opposition to the progress of the Gospel in the second century arose from the barbarousness of the tongues that confronted the missionaries as soon as they passed beyond the limits of the territory that had come under the influence of Roman civilization. So long as the work of the missionaries lay where either of the three languages inscribed upon the cross—the Hebrew, the Greek, or the Latin—was understood,

or even where languages cognate to these were spoken, the work of evangelization was not difficult. As long as the miraculous gift of tongues continued, there was of course no difficulty, but with the close of the apostolic age all miraculous gifts seem to have ceased. We are scarcely in position now, with the results about us of the great work of comparative philology and comparative grammar, to understand the difficulty of mastering these barbarous tongues in that early day. To men of those times the true Chinese wall was not the one of massive brickwork that stretched over hill and vale, but the one of a language so foreign in all its elements and characteristics to anything they had known before. Truly, for us to-day a great door and effectual has been opened. The missionary goes forth now with the results in his hand of a literary work that could have been possible in no century preceding our own. The most barbarous tongues of earth have been mastered. With incredible patience and skill their elementary forms have been distinguished and analyzed. Their rude sounds have been represented in a system of vocalization by written characters. The principles of construction have been systematized in grammar and manuals. Spelling-books, primers, readers, etc., have been prepared. The Bible and other needed books have been translated into these tongues. By means of the printed page a missionary may begin to preach as soon as he disembarks from the vessel in a foreign port. By means of the printed page he may multiply indefinitely his labors, as he scatters far and wide leaves from the tree of life for the healing of the nations. So far has this work of Bible translation been carried that to-day nine tenths of the human race may read the Word of God in "that tongue wherein they were born." What a great and effectual door this is! Surely if with such facilities as these we come short of the evangelization of the world in our day, we cannot in excuse plead as a precedent the failure of the early Church.

III. One more of these barriers was found in the insecurity of life and property in those remoter regions where the power of the Roman Government was not felt. It might be supposed that to men with the spirit of the first witness-bearers for Christ, who "loved not their lives to the death," and who often inordinately craved martyrdom, the insecurity of life would present no obstacle. But while a man might have a high and holy ambition to offer, if need be, his life upon the altar of devotion to Christ, he would at the same time desire that some work should be done, some testimony borne, some result accomplished before he passed away from the world. The man who before a Roman tribunal witnessed as a Christian, and was condemned to death as a Christian, had made a testimony for Christ; and even the cry of "*Christianos ad leones*," that rang upon the air as with his fellow-confessors he was led into the arena, was sweet to his ears, because it published the name of Christ, and identified him as a Christian with the Crucified One; but that was a very different thing from being murdered by savages who knew nothing of him or his

religion, and who felled him with a club, or assassinated him with a spear before he had even once spoken in their ears in their own tongue the name of Jesus. The age in which we live is one in which commerce has carried the name and fame of the great Christian nations of this day, where even the name of Rome was never heard. Far out amid the jungles of equatorial Africa and in the remoter isles of the sea, through commercial relations, and the softening influences of systems of barter and trade, the way has been opened for the missionary, so that with comparative safety he may go with the message of salvation. And although in many of the most interesting fields he bears the spirit of the true martyr, for he knows not when he may meet a martyr's death, his situation is immeasurably beyond that of the early missionary, because he knows that if he should be cut down, through the words he has already spoken and the printed pages he has already distributed, seed have been sown which shall only germinate the more surely if watered with his blood. The missionary, therefore, who goes abroad to-day, whatever field he may choose, has reasonable ground to hope that his life will be spared long enough at least to lay foundations upon which others may build after he is gone, and in this respect the door is open for the evangelization of the world as it has never been before.

If there were time, attention might be called to doors of facility and convenience in the accomplishment of the work—facilities for reaching the remoter fields by means of railways and steamship lines, facilities for communication with home by postal service and by telegraph, facilities for comfort in the field by the erection of mission houses, the presence of medical missionaries, the receipt of supplies from home, etc.

Enough has been said to show the marvellous adjustments of Providence for throwing open "great doors and effectual," for putting it within the power of the men of this generation to win the whole world for Christ. Will the Church of God enter these open doors? Shall the evangelization of the world be effected in our day? These are questions that demand immediate consideration. On the answer to them hinge responsibilities such as never rested upon the Church of God in any previous epoch of its history. Never before did the command come more imperatively, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

THE "MOUNTAIN WHITES" OF AMERICA.*

Professor Austin Phelps remarks that "five hundred years in the salvation of the world may depend upon the next twenty-five years of United States history." So vast is our land that Montana alone could accommodate the entire population of this country, and give each man, woman,

* Outline of an address by Mrs. S. M. Davis, reported by the Editor-in-chief.

and child one and a half acres, or take in the world's population, and yet have but fifteen souls to the acre ; yet California contains 12,000 square miles more than Montana ; Texas, 107,000 more than California ; and Alaska is twice as large as Texas. Within one year as many strangers flocked to our shores as there are people in Idaho, Arizona, Montana, Nevada, Wyoming, and Washington.

In the South there are 5,000,000 whites who can neither read nor write. They are in three classes—"bankers," "crackers," and "mountain whites," often called "Scotch-Irish heathen." There are perhaps 4,000,000 of these in North Carolina, Tennessee, Virginia, Kentucky, etc. They are of Scotch-Irish ancestry, utterly illiterate, and their condition, intellectually and morally, it is difficult adequately to describe. Crimes committed by them put to blush the enormities committed in the worst districts of our great cities.

As to the history of these people : about 1740 there was a large influx of Scotch-Irish blood into our land. These people were driven here by persecution at home ; but they would have *no complicity with slavery*, and hence the slavocracy would have nothing to do with them, and consequently they were crowded into the mountains, which became their fastnesses. They had no teachers nor preachers, and sank into dense degradation. Hundreds and perhaps thousands of them fought their way through obstacles, making a path through the mountain wilds, and settled in and about Pittsburgh and Western Pennsylvania, where their descendants may now be found. Who knows whether these people be not a reserve force that God will bring out of these mountains, saved by Christ, for the coming crisis of conflict, a stalwart band to stand with us in defence of Protestantism !

The visitor among them seems transported backward to the Elizabethan era. The quaint and curious in the language of the mountaineer is the survival of good old Elizabethan English ; his roads are a fit setting for the polite Sir Walter Raleigh ; his code of honor a survival of the old feudal, lordly ideas of her reign. Tobacco, as in Elizabeth's day, is almost deified ; the looseness of morals finds fitting parallel at her court, while the position of the woman and girl is identical with the woman of Queen Elizabeth's era.

They who were thus stranded in the mountains had a fearful combat for life. With no adequate means of support at command they were embarrassed by extreme poverty. They had no schools ; for of course there were no public schools in those districts, and the public school is a slowly growing institution in the South to-day. The mountains are almost destitute of schools. Occasionally there is a so-called schoolhouse of logs, with the primitive floor of native earth, and the "teacher," with bare feet and calico gown, and the universal "snuff stick" in her mouth, knows little more than those she teaches ; and as to morals, it were better for her pupils if there were no teacher.

A Newcastle pastor, who in one of the cabins of these mountain whites

took refuge from a storm, met a young woman—a teacher—and having occasion to speak of the "United States," was asked by her, "Whare be the United States?" He asked her if she did not teach geography, and she replied, "What is the use of that sort of larnin'?"

Yet of this same stock came *heroes* in the time of our civil war. Large bodies of volunteers were recruited from these mountain whites, from the first and second districts of East Tennessee, more than from any other two Congressional districts of equal population. And however they have forgotten their Bibles in these hundred and fifty years of degradation, they seem not to have forgotten Rome and the papacy. A young woman went there to teach them, and sought to make them learn the Creed, but when she came to this, "I believe in the Holy *Catholic* Church," they sent her home; no explanation that the word catholic meant "universal" would be received as an apology.

Their ignorance is deplorable. "Who be that man, that Mister Jesus, you be a-talkin' to and talkin' about? Is He a-comin' here?" was the question asked by one of them of a religious worker.

Woman's condition is fearfully degraded. She has perhaps a sunbonnet of calico and two calico dresses, one to be worn while the other is done up; a pair of shoes to be worn in meetin' and on state occasions; a shawl for winter wear. In the field it is woman who ploughs and hoes and plants and gathers harvest, as well as cooks at home; and sometimes you may see her not only splitting wood for the fire and carrying water, but hitched to the plough and driven like cattle, while her husband or son loafs, smokes, and indulges himself, caring no more for her than for a dog or a slave. Elsewhere you find a chivalrous preference and deference exercised toward woman, but none here.

They marry at from twelve to sixteen, have a dozen children and sometimes twenty, and are old, worn-out hags at thirty, and consumption commonly carries them off, few of them living beyond forty or fifty. There is on their faces a hopeless look that cannot be described. It is the hopelessness of despair, more and worse than apathy or lack of intelligence; it is the index of a heart in which is no life or hope. Perhaps that woman you meet has never been off that mountain or known an uplifting thought. They are like the log-cabins they dwell in—dark, rayless; there is not an attempt at a window in them, not a place to admit a ray of sunshine lest it let in also the cold wind and the rain. When the door is shut you are in the blackness of midnight, and here you find from six to twenty human beings huddled promiscuously together. What delicacy or decency can be nurtured in such a home?

Such women have no "to-morrow." The vitality is all gone out of the blood; and—what most hurts the heart of a true woman—after all this life of burden-bearing there is no hope beyond—no knowledge of a Saviour.

There is, of course, the comical side even to this degraded life. You

meet with children, dirty, forlorn, and half naked, but they have wonderful names. In one cabin were two children, "Jim Dandy" and "Stick Candy;" in another "Ruly Trooly," "Wolfer Ham," "Aristocracy" and "Ayer's Sarsaparilla," "Carrie Lee, Bessie See—who but she?" "Mary Bell, arise and tell the glories of Immanuel," etc.

Dr. W. J. Erdman tells a story from personal knowledge. He says an evangelist in the mountains asked an old woman if there were any "Presbyterians" around there. Her answer was, "Ask my old man. He be a powerful mighty man in huntin', and kills all sorts of varmints. You might go and see them skins a-hanging up yonder, p'raps you'd find some of them Presbyterian critters among 'em."

They have their own code of honor. Their family feuds last for generations; they feed fat the ancient grudge, until one or the other of the contending families is utterly exterminated. You enter a cabin, and the gun hung on the door is for ordinary hunting; but the burnished *pistol* is kept for murder, it is reserved for killing men. They have a chivalry of their own. One man who had killed twenty-five others in family feud warfare would yet fight to the death to shield a woman who comes there to teach them, from injury or insult.

The hopeful sign in these people is a *longing for betterment.* In their very songs is a pathos as if pleading for help. In their degradation, which defies description, they yearn for schools, for some uplifting influence. In a cabin a traveller met a boy of ten, who caught a glimpse of a newspaper in his pocket, and who showed so strong a desire to learn that the traveller taught him the first three letters of the newspaper heading. As the boy went by himself and repeated over and over the name of the letters, who, thought the traveller as he resumed his journey, will ever teach that boy the fourth letter?

At Asheville, N. C., is a school for these classes, and five hundred girls were turned away in one year for simple lack of room. Yet in that same school might have been heard from these very girls from the mountains, one of the finest reviews of the life of Christ, from the manger to within six months of His passion, every question correctly answered; and yet some of these girls had not been six months out of their cabins.

They are also singularly responsive to the Gospel. They are sin-hardened, indeed, but not *Gospel*-hardened. An evangelist in a village in these mountains found *one* who seemed to know something about Christ; but every person in the settlement attended the meetings and manifested interest in the Gospel, and many professed to find salvation. An old man, familiarly known as "Old Man Kline," was very angry at a young fellow for carrying off his daughter. Determined to kill him, he hid near the place of a "gathering" which the young man would be sure to attend. While lying in waiting two little girls from a day-school under the care of our Board went by singing the couplet,

"Jesus died for all mankind,
Jesus died for me."

The old man had perhaps never heard of all mankind, but accustomed to the *sobriquet* "Old Man Kline," mistook the words, and thought the children were singing, "Jesus died for *Old Man Kline*," etc., and as an arrow of conviction the truth reached his soul, and instead of the double murder (for had he killed the young man, in turn the young man's relatives would have probably killed him) this man found a saviour in the Jesus who *had* truly died for "Old Man Kline." Are these people not ripe for the Gospel when so small a bit of truth will accomplish so much?

These mountain whites will be met not on the open mountain roads, but in secluded places. The moonshiners, or illicit-whiskey distillers, especially, hide in the more retired nooks and valleys. One party travelled eight miles along the Blue Ridge and saw not a cabin, yet found 3000 people assembled to hear the annual sermon from an old man, who could not read a word, yet who was so godly in life and character that he was an epistle read and known of them all.

These people have customs quaint and curious, elsewhere obsolete. Their moral looseness is dreadful; but what can be expected where sometimes three generations live, eat, and sleep in one small, windowless cabin. A bed of boards nailed against the log wall of the hut is almost the only furniture. Everybody uses tobacco, even the babies. Through considerable sections there is practically no law: every one does what is right in his own eyes. There were seventy cases of murder, only one out of them all being brought to justice. *Might* makes right, and this is the only law known. In one case of a jury, when a peacemaker had interposed between contending parties and been shot, the juryman delivered his opinion thus, "If he hadn't wanted to be killed, he had orter kept himself out of the fight."

These mountain people are our kinsfolk, of the blood that gave us our Revolutionary heroes, that constituted more than half of Washington's Cabinet. Even in their destitution among the mountains they sacrificed heroically and fought right manfully to save our Union. They are of Presbyterian ancestry, and yet to-day they are without the Gospel or a knowledge of the Christ. Their very preachers and teachers are so illiterate that in many cases they cannot read a word. One man with the Bible in his hand said to his people: "Now, see yere, between these two lids somewhar you'll find these words, 'Every tub must stand on its own bottom,'" and from those words as text preached his sermon. Is it strange a young fellow—Tom Baker—speaking out in meeting, said to one of these preachers: "See here, the Bible says you uns are to feed my sheep, and you hain't doing it. You fellows are just tollin' of me around through the woods, and you make a powerful heap of noise rattling your corn in the measure, and just a-shellin' now and again a few grains, and you never give us a decent bite, and we uns be *mighty nigh a-starvin'*"? Think of it, O Christian child of God, kinsfolk in our own land *starving* for the Bread of Life!

CONDITION OF RELIGIOUS LIFE IN FRANCE.*

BY PROFESSOR JEAN C. BRACQ.

Mr. Spuller, the Minister of Education, spoke recently in the French Parliament of "the new spirit" animating the present government. One may with more propriety speak of the new religious spirit manifested everywhere in France. Among Catholics it has taken the form of greater earnestness and of renewed efforts to recall the churchless to the churches. Ecclesiastical ministrations are of a more evangelical character, and there is a fairer understanding of the stupendous dangers which threaten Catholicism. Protestants have to a greater degree been affected in the same direction. Their activities have become less literary and theological, and more practical. They have a truer sense of the purpose of the Gospel. As a consequence their own life has become more real, their works better organized, and their preaching more christological. While this improvement has taken place within, a great change in their environment, very favorable to their growth, has taken place without. Much of the former hostility and prejudice against them has disappeared. The great organs of the press no longer hesitate, in their own way, to do them justice. Among the Free Thinkers there are many who are still most violent in their *anti-religion*. The intensity of their opposition indicates their consciousness of the importance of religion, and their rites, such as the "civic baptism," which they have inaugurated, show the recognition of something which is religious. The scientists who, only a few years ago, were attempting to substitute science for religion have modified their attitude. There has been among cultivated Free Thinkers a visible recoil from materialism. Compare, for instance, the scientists and the novelists of to-day with those of twenty years ago, and the difference is amazing. Characters, the embodiment of religious perplexities and struggles, are frequent in novels and upon the stage. The publication of "Jesus Christ" by Père Didon, and of the "Vie de S. François d'Assise," by Paul Sabatier, both representing the evangelical spirit, have excited an enthusiasm in the secular press without parallel in France since the publication of "La Vie de Jésus," by Renan in 1863. The same new spirit is manifested in the mystical and religious language which has come to be used even by the materialists themselves. So generally has the new spirit spread that on March 25th two hundred lodges and groups of Free Masons held a great meeting in the Salle de l'Harmonie to protest against the invasion of the new religious spirit. A thorough study of the facts bearing upon this interesting subject would reveal the prevalence of this new spirit among the men trained during the early days of the republic. The older men have been affected

* We find this admirable estimate among the recent issues of the McAll Association. It is too good to be withheld. —Ed.

only in so far as they were influenced by the new men. The experience of freedom in life, in education and in religion has produced results the opposite of those anticipated by alarmists and pessimists. Religion has regained its dignity and popular favor in the measure in which it has lost its dangerous State protectionism. Negation has come to be adequately gauged. Educated young men have shrunk from Voltaireanism as heartless and shallow. Emile Faguet, a young popular critic, said : "Voltaire has no soul." These words became the formula of the popular judgment of young men upon France's most brilliant sceptic. Anatole France exclaims with sadness, as he is a militant follower of the author of the "Henriade" : "Our young men have ceased to be Voltaireans." Religion is no longer the butt of jokes and witticisms of hostile writers. Almost all the young popular writers have become friendly to the ideals of Christianity, some have expressed beliefs that are the faith arising from honest doubts, the stronger and the purer on that account. Paul Desjardins, Edouard Rod, Melchior de Vogüé, Anatole Leroy-Beaulieu, Wagner and Paul Bourget, to mention only the best known of young French writers, represent a religious attitude that has never been known in French history. Believers and unbelievers alike are compelled to recognize that ours are times of peculiar religious inquiry. The religious question is at present forced upon all. "Since the time when religion departed from the temples, it has been running the streets," says Charles Morice. "Life has no meaning except for those who believe and love," says Jules Lemaitre. Edouard Rod concludes his beautiful novel "The Meaning of Life" by putting upon the lips of one of his characters who is grappling with the wrecks of scepticism and sin the following words : "And in the double effort to revive in my mind lost formulæ, and to shake from my thought the yoke of negation, I began to murmur—with my lips, alas ! with my lips only, 'Our Father which art in heaven.'" This *alas* expresses the longing for the presence of the faith which makes this prayer of the lips the deepest prayer of the heart. This new attitude of a large number of Frenchmen is not pre-eminently the outcome of soul searching or of the consciousness of sin. It is the result of investigations and studies showing the ethical and social value of Christianity. "In all things," says Anatole Leroy-Beaulieu, the celebrated economist, "we are brought back to the same conclusions, that there is nothing truly efficacious, nothing solid and lasting for our democratic societies outside of the Gospel, outside of the Christian spirit and outside of Christian fraternity." The young men of the institutions of learning share the same convictions to a large extent. Professor Lavisse, the most distinguished professor of history in France, said : "Our young men have the nostalgy of the Divine." The common schools have replaced the former insipid teaching of the Roman Catholic catechism by moral instruction. This instruction contains a part devoted to the duties of man to God. Even a most superficial survey of the principles taught would reveal that, though deficient in some respects, they are identical with that part of

Christianity which refers to conduct. These morals are, after all, Christian morals. Such teaching is admirably favorable to Christian work ; if nothing more, it is, at least, a powerful ally. The young men of France not only offer a most promising field on account of their religious attitude, but also because the work has been prepared by the common schools and the spirit of the times. Moreover, we must remember that the young men whom we reach now will be the leaders of France twenty years hence. If one wishes to understand the character of the public men of the Third Republic, one has only to study the moral and religious characteristics of the students of the Second Empire. Ten years ago Dr. Wyckham, of Leipsic, prophesied that when the students then in the schools should come to manhood the character of Frenchmen would be greatly modified. Facts have more than justified his utterances. The McAll Mission should be able to take advantage of the present opportunities by adding to its work, and in harmony with it, specific organizations for young people. Such work is demanded (1) by the above considerations ; (2) by the Sunday-schools whose oldest scholars are often lost by the lack of such provisions ; (3) by the necessity of drawing the youthful converts from dangerous amusements and from bad company ; (4) by the need of trained young workers ; (5) by the successful experiments which have been made in some of the *salles* where the juvenile work under Mr. Greig has given great encouragement. The only hindrance to such imperative work is the lack of funds. Will not generous Christians take this work in hand, and furnish the means to carry it on as one of the most important departments of the McAll Mission ? Shall we not make great efforts to form for Christ the generation which will soon be the manhood of France ? Such a departure would not only bring large and immediate returns of its own, but it would greatly help the larger work and intensify the power of the *Mission Populaire*.

THE PRESENT ASPECT OF MISSION WORK IN MADAGASCAR.

BY JAMES SIBREE, MISSIONARY OF THE LONDON MISSIONARY SOCIETY AND SENIOR TUTOR OF ITS COLLEGE, ANTANANARIVO, MADAGASCAR.

In attempting to give a very brief sketch of mission work in Madagascar as it appears to-day, I shall, for the present at least, leave out of view the difficulties and hindrances which seem imminent in the near future, arising from the political action of foreign powers, and shall endeavor to show the position of mission work in this country at the beginning of 1895.

It may perhaps be well first to remind the readers of this Review that Protestant missions in Madagascar date from the year 1818, at the close of which year the first missionaries of the London Missionary Society landed at Tamatave, the chief port of the east coast. Interrupted for

some months by the death of most of that pioneer party, the mission was recommenced in the year 1820, in the capital city, Antanànarivo, in the interior highland, and was carried on with much success until the year 1835, when the persecuting queen, Ranavàlona I., began severe measures against Christianity, and all the missionaries were compelled to leave the island. But during that period of fifteen years of steady labor, the native language was reduced to a written form, the whole Bible was translated into the Malagasy tongue, a school system was established in the central province of Imèrina, many thousands of children were instructed, and two small churches were formed. About 200 Malagasy were believed to have become sincere Christians, while several thousands of young people had received instruction in the elementary facts and truths of Christianity. That was the period of *planting* in Madagascar.

The second period in the history of Malagasy Christianity was that of *persecution*, and continued for twenty-six years (1835–61), during which period persistent efforts were made to root out the hated foreign religion. But the number of the "praying people" steadily increased, and although about 200 of them were put to death in various ways, the Christians multiplied about tenfold during that terrible time of trial.

In 1862 the mission of the London Missionary Society was re-established, and then began the third period in the religious history of the country, emphatically that of *progress*. From that date until the present time Christianity has steadily grown in influence, so that now about 1400 congregations and more than 280,000 people are more or less under the influence of its missionaries. These churches and adherents are found to some extent in all parts of the island, but are chiefly massed in the central provinces of Imèrina and Bétsiléo.

A great outward impetus was given to the spread of Christianity in the early part of 1869 by the baptism of the late queen, Ranavàlona II., and her Prime Minister, and the subsequent destruction of the idols of the central provinces, and still more by the personal influence of the sovereign in favor of the Christian religion.

In the year 1864 missions were commenced on the eastern coast, both by the Society for the Propagation of the Gospel (Anglican) and the Church Missionary Society (Evangelical). The latter of these was eventually withdrawn (in 1874) ; and in the year 1872 the former society commenced work in the capital, and subsequently appointed a bishop to superintend its mission, its chief field, however, being still on the eastern coast.

Two years later (1866) the evangelical section of the Lutheran Church of Norway also commenced a mission in Madagascar, which was gradually increased, so that they have at the present time no fewer than 60 missionaries, including ladies in the country. (Eight or nine of these are now supported by the United Lutheran Church of America.) The Lutheran mission work is concentrated in the district of Vàkinankàratra, from 60 to 80 miles southwest of the capital, and also in the southern central prov-

ince of Bétsiléo ; and they have also a number of stations on the south-eastern and a few on the southwestern coast.

The last Protestant society to undertake work in Madagascar was that of the Friends (the Friends' Foreign Mission Association). This was commenced in the year 1867, and differs from the others in having formed no new church organization, but in working in close connection and harmony with the London Missionary Society. The Friends' Foreign Mission Association have a press and excellent high schools in the capital, and take charge, as regards teaching and guidance, of a city church with its large district of 140 congregations, which stretches away for many miles to the southwest of Antanànarivo. To the Friends' Mission is also mainly due the support of the large medical mission of the two societies, with its spacious hospital, medical, and nursing staff, numerous students, and dispensaries. Besides several missionaries stationed in the capital itself, the Friends have three different centres of work in their own district, with resident missionaries ; but all the churches under their supervision observe the sacraments of baptism and the Lord's Supper, and are closely united with those under the care of the London Missionary Society.

It will be seen from what has been already stated, as well as from the tables appended hereto, that the London Missionary Society, to whom the planting of Christianity in Madagascar is due, has by far the largest number of adherents of any Protestant (or other) mission in the country (or indeed of any field in any other part of the world) ; and it has naturally had, and still has, the greatest influence upon the religious and social life of the Malagasy. But this large following has brought its difficulties and disadvantages ; and the progress made has been greatly hindered by the large number of congregations under the nominal charge of one missionary, and the impossibility, with the present staff, of exercising sufficient influence, in the way of leading and guiding large masses of still ignorant people.

For many years past the London Missionary Society has maintained a staff of from 35 to 40 missionaries, including ladies, but not including missionaries' wives. Of these 20 are stationed in and around Antanànarivo, 10 in the Bétsiléo province, and the others in the Antsikànaka district and on the eastern coast. And when it is remembered that most of these missionaries have, on an average, from 50 to 60 congregations to look after, and that many of these churches are scattered over a large extent of country, some at distances of three days' journey from the station, and in a country where no wheeled vehicles are available, it will be seen how difficult it is to give these numerous congregations the help and guidance they so much need.

To supply as far as possible the lack of European teaching, a college for training native evangelists has been carried on for more than twenty-five years ; and from this institution nearly 300 men* have been sent out,

* Exclusive of about 100 secular students in addition.

after receiving from three to four years' training, including, in later years, a little medical instruction. These men have been stationed in various parts of the central provinces, and also in the more heathen districts, as assistant missionaries, each having a small sub-district with from 6 to 8 congregations under his charge. Numbers of these men have done good and faithful service ; many of them, after several years' work, have been taken by the native government and appointed to various positions as governors and other official posts, and about 120 are still at work. From 40 to 50 students are usually under instruction ; and the college building is a large and substantial structure, and one of the most prominent in the capital.

High schools, both for boys and girls, have also been at work for many years, and in the former of these, lads receive three years' training as teachers, in order to supply the needs of the country schools, which number many hundreds.

Since the re-establishment of the London Missionary Society mission in 1862 a press has been constantly at work, and from this, as well as from that of the Friends, a considerable amount of literature in the native language has been issued, including monthly periodicals, school-books, science handbooks, theological and biblical works, medical books, and others of a more general character. These would amount to nearly 60,000 pages, or, say, 400 books, averaging 150 pages each, a fairly good commencement of a native ltierature.* The average issue of various publications—large and small—from the presses of the two societies is about 120,000 copies annually.

But it will probably be asked, What are the spiritual and moral results of the work of so many missionaries laboring for so many years past? These are more difficult to gauge aright, and it is not easy to give a satisfactory answer to such a question. So much, however, may be fairly said :

The idolatry of the central provinces, as regards any open practice of it, has been swept away, although it is quite true that at times of epidemic disease or any other calamity, there is a tendency on the part of the more ignorant people to practise heathen customs more or less secretly, although all such are prohibited by the native laws. There is a vast advance in education and enlightenment, and probably not less than 150,000 people are able to read and have acquired some familiarity with the main facts and truths of Christianity. Several editions of the whole Bible, besides large numbers of the New Testament, have been put into circulation, as well as a considerable amount of literature in the Malagasy language. Many hundreds of congregations have been formed and meet regularly for worship, and while in all of these a considerable proportion are merely hearers, in almost every case probably there are a few earnest and sincere Christian people, and in the longer established churches these form a much larger

* These figures include books from the other mission presses.

proportion of the whole number of attendants. We have large numbers of earnest young Christians in our congregations, and these have shown much zeal and interest in the carrying on of Sunday-school work and in the management of societies of Christian Endeavor, many of which have been formed during the last three or four years, since a revival movement passed over our city churches. As already pointed out, some 300 young men have received regular and special training as Christian teachers and leaders ; and, in a less systematic way, many hundreds of others have been taught more or less fully, so as to fit them for preaching and teaching the truths of the Gospel. A missionary spirit is being gradually aroused in the Malagasy churches, and from both the central provinces a number of men have been sent to the outlying heathen tribes as native missionaries. Every year more and more money is being raised for religious and benevolent objects, and considerable sums have been expended in erecting substantial (sometimes handsome) church buildings ; and funds are not wanting to carry on orphanages, auxiliary Bible, tract, and temperance societies, as well as associations for supplying preachers to destitute and ignorant congregations. A number of young men have also received systematic training as doctors and have obtained diplomas, and a number of young women have been taught scientific nursing of the sick. It has always been the aim of our missionaries to develop the self-help of the Malagasy Christians, and to train them to carry on their own church organization and work. For many years past the churches, both of the Imèrina and Bétsiléo provinces, have been banded together in two strong and influential unions for the discussion of church matters, discipline, teaching, etc., and these larger unions, as well as the smaller organizations —a kind of presbytery—have gradually trained the Malagasy Christians to think and act for themselves in all matters connected with their religious life and activity.

Such are some of the many cheering features of our work, on account of which we have to thank God and take courage ; but the other side of the picture must also be mentioned very briefly.

The chief blots which characterize Malagasy society, and show the imperfect hold which Christianity yet has upon the people, may be described under three heads :

First, there are the abuses which, markedly in later years, have grown up in the administration of government, from the oppression of the lower classes by those of higher rank and especially by government officials. This is largely due to the system of *fànompòana* or unpaid service in lieu of direct taxation. This inevitably leads to an immense amount of injustice, and nothing but a greatly higher tone of morality, and especially of moral courage on the part of the people generally, will effectually put down this crying evil.

Second, there is the system of slavery ; and this, although of a family and patriarchal character, and not often showing, to Europeans at

least, its most repulsive aspects, is essentially evil and brings much evil to families and to the children of the slave-owners. Almost every family of free people, except the very poorest, possesses its slave or slaves, who, however, are usually treated kindly, as there is little color prejudice. It may be questioned whether *fànompòana* is not a greater evil than slavery itself—indeed it *is* slavery under another name.

Lastly, there is the low state of morality, especially as regards marriage, divorce, and the relations generally of the sexes. This is an evil heritage from long ages of heathenism and ignorance, and while great advances have been made on the former state of things, very much remains to be done to raise the moral tone of native society even in our own congregations.

Much more might be said, but probably the particulars here given are sufficient to show what are the discouraging as well as the cheering prospects of mission work in Madagascar at the present time ; and I cannot but remark, in conclusion, that the prospect in the immediate future for our people and our work is now very dark and threatening. A foreign invasion seems imminent in two or three months' time, and how it may affect our work God only knows. When we remember how much injustice has been done by similar influence on our missions in various parts of the Pacific, we cannot but feel much sadness and apprehension for the future ; but still of this we may be sure : God will not forsake His people here or allow His work to be destroyed. If the little band of Christians in Madagascar in the time of persecution were enabled by Divine help to hold their own for twenty-six years, and to constantly increase in number against the whole power of their sovereign and the dislike of the mass of their fellow-countrymen, we may be sure that now, with its immensely extended influence and much larger following, Christianity will prove that it has built up in Madagascar a church which shall never be overthrown, and has lighted a lamp that shall never be put out.

PROTESTANTISM AND ROMANISM IN MADAGASCAR.

BY REV. GEORGE COUSINS, SECRETARY OF THE LONDON MISSIONARY SOCIETY.

To understand the present position of affairs in "the Great African Island," as Madagascar is sometimes called, it is necessary to revert to a somewhat remote chapter of history. As far back as 1642 France made her first attempt to colonize the island. In that year the Société de l'Orient was formed for that express purpose, under the direct patronage of Cardinal de Richelieu, and in spite of constant disaster the work of colonization was persisted in for thirty years. It was then for many years abandoned, but by an order in council dated June 4th, 1686, France asserted her claim to Madagascar as a part of her dominions. This claim was formally repeated from time to time, and in the eighteenth century

fresh attempts at colonization were made and persisted in for upward of fifty years. War with Great Britain and the rise of the Hova power greatly modified the situation, but the island of St. Marie on the east coast and of Nosibé on the northwest remained permanently in French possession. Not only so, but failure to maintain their position on the mainland notwithstanding, France still regarded Madagascar as her own. Prior, however, to the signing of the Franco-Malagasy Treaty, in December, 1885, her claims had never been recognized by the Hova power, but the cession, under that treaty, of Diego Suarez Bay as a French naval station, and the clause recognizing the government of the Republic as the representative of Madagascar in all her foreign relations, did undoubtedly confer upon France special and peculiar rights.

Throughout this long connection with Madagascar, France has had valuable allies in the persons of Romanist missionaries ; and to the honor of the Catholic Church be it said that long before the Protestants of Great Britain turned their attention to the island, Dominicans, Lazarists, and other religious orders of the Romish Church had toiled and suffered and died in self-denying efforts to Christianize some of the coast tribes. They accomplished but little, it is true, and after twenty years abandoned their difficult task, leaving few traces behind them, but a few pages of a catechism. Their converts lapsed into heathenism, so that when, in 1818, the London Missionary Society commenced operations in the island not a vestige of anything Christian was to be found, nor did any Roman Catholic missionaries follow them or attempt to interfere with their work. The solid foundations of native Christian churches were laid by British Protestants acting as a strong united band, unchecked by the rivalry or opposition of others. Then came the break-up of the mission and dark days of persecution, during which for a quarter of a century foreigners in general, and missionaries in particular, were kept out of the island. A few succeeded in effecting an entrance, one or two permanently to settle, others as passing visitors only. Conspicuous among the former was a Frenchman named Laborde, a man of considerable natural ability, who gradually acquired immense influence over the queen and her officers ; while among the visitors were one or two Jesuit priests.

In 1861 Ranavalona I., the persecuting queen, died, and her son came to the throne with the title Radama II. His accession secured liberty of worship to the native Christians and brought foreigners back to Madagascar. To missionaries he at once granted full permission to prosecute their labors without let or hindrance. A few dependants of M. Laborde excepted, the entire native Christian community was at that time Protestant, and when the London Missionary Society resumed operations, its agents were welcomed by the Malagasy Christians as their recognized spiritual guides. But they were no longer the sole occupants of the field. Concurrent with their own arrival came a large staff of Roman Catholic missionaries—Jesuit Fathers, teaching Brothers of the Order of St. Joseph

and Sisters of Mercy—and from that day onward Protestant and Romanist teachers have worked side by side. Even during the Franco-Malagasy War, when the European staff (which was almost exclusively French, by nationality, and wholly so in political sympathy) was for the time expelled, native Catholic congregations still assembled for worship, and their liberty to do so was in no way interfered with by the Hova Government.

Meanwhile other Protestant missions had been established in the island —viz., that of the Society for the Propagation of the Gospel, of the Church Missionary Society, which, however, was soon withdrawn,* of the Norwegian Missionary Society (Lutheran), and of the Friends' Foreign Mission Association. Further a remarkable tribal movement in favor of Christianity had carried the Hovas forward on a new pathway, and as the result of their religious awakening some hundreds of native churches had been erected, congregations for them had been gathered, schools had been established, and throughout the central province, and in one or two outlying provinces, a large proportion of the people had become nominally Christian. Though this was mainly a Protestant movement, the Romanists succeeded in securing a fairly large share of its harvest, especially in districts remote from the capital. Roughly speaking, at the end of 1883, after twenty-one years of continuous missionary labors, there were about 300,000 Malagasy connected with Protestant missions, and from 8000 to 10,000 under the care of the Jesuits. The figures are only approximately correct.

The Franco-Malagasy Treaty materially affected the political situation ; nor can it be denied that many feared that it would have a like influence upon the religious situation. When leaving Antananarivo, on the outbreak of hostilities, the priests boldly asserted that they would soon return as conquerors, and that, backed by the power of France, they would in future be able to carry everything before them. Much of this could of course be set down as idle vaporing ; besides which our knowledge of the unique position, which, thanks to the years of persecution, the Bible holds in the estimation of the Malagasy people was in itself enough to rob the language of much of its force. Still there did seem to be ground for grave concern, and the outlook was for the moment overcast.

More than eight years have gone by since the treaty was signed, and thus far none of the fears entertained have been realized. Protestant missionaries continue their work on the same lines as before ; in several districts they have greatly extended their operations ; in all they have striven to consolidate and mature their organizations, and the proportion of the population that willingly follows their lead remains what it was before the treaty came into operation.

Two things have directly contributed to this result. The chief reason

* Rarely, if ever, has there been a brighter example of the " Comity of Missions " than this withdrawal, which was due to an unwillingness to intrude upon ground occupied by the London Missionary Society on the one hand, and an equal unwillingness on the other hand to countenance anything like a schism among representatives of two Church of England Societies.

is the failure on the part of France to make good her political claims. From the first there has been a double reading of the treaty. Great Britain, for a time wisely neutral, in 1890 accepted the French reading, and formally signified it by means of the Salisbury-Waddington Convention. But even this cynical and short-sighted act of a British statesman has not yet sufficed to give the French anything approaching an effective control of the Hova Government; indeed it is difficult to see how the Republic can secure such domination of Madagascar as her heart seems set upon, unless she is prepared to make large sacrifices of money and men to achieve her purpose.

The other thing directly contributing to the maintenance of the *status quo ante* as regards religious liberty, and the strength of Protestantism in the island, is the fact that the French officials do not seem in any way to have threatened it. Whether lack of power alone does not account for this, may by some be doubted; but there is another explanation, and one worthier of the French. There is reason for thinking that their experience in the Pacific has taught the French Colonial Office the folly of attempts to coerce native Christians brought up under the instruction of Protestant missionaries. They no longer seek to force Polynesians to become Catholics, and one would fain believe that the lesson learned in the Society and Loyalty Islands is serving to check the natural tendency of the French official abroad to pose as the patron and supporter of Romanism.

Quietly, patiently, faithfully our Protestant brethren and sisters are building up the native Christian communities in an intelligent, sincere, and consistent love of the Scriptures and of the simple church life which the Scriptures have given to them, and in doing so they, the workers, and we, their sympathizing friends, may confidently rely upon the promise, "My word shall not return unto Me void."—*The Missions of the World.*

THE DEVELOPMENTAL STATUS OF THE AMERICAN NEGRO.

BY GEORGE R. STETSON, WASHINGTON, D. C.

The great majority of the American negroes are of the so-called Bantu and Nigritic stocks, the lowest and the least developed of the great African races. Their anthropologic relation is above the Australian and below the Tauranian, the Hindu and the Caucasian. It is this nearness to a barbarous ancestry which determines so emphatically their religious, moral, mental, and physical character. This proximity is especially indicated in the negro of unmixed blood, by his vigorous constitution, his acuteness of vision,* his quickness of hearing, his keenness of taste, the delicacy of

* An examination of 420 white and 420 colored minor school children of Washington, by Dr. Belt, gave these results: Normal acuteness of vision—white, 74 per cent; colored, 90 per cent. Myopic—white, 16 per cent; colored, 6 per cent. Astigmatic of all degrees—white, 25 per cent; colored, 10 per cent. Diseased eyes—white, 10 per cent; colored, 4 per cent. Choroidal atrophy—white, 5 per cent; colored, 1 per cent. (Vide *Ophthalmic Record.*)

his sense of smell, his insensibility to pain and ordinary remedial agents, and to danger—characteristics common to all primitive and undeveloped races. The faculty of memory is remarkably developed, and in children is superior to that of the white child of the same age. Sir Spencer St. John speaks of the Haytian negroes as "having most extraordinary memories;" and the fact that native Africans have memories of remarkable tenacity is conceded by all anthropologists.

The negro's environment in this country, especially in the "black belt," tends to strengthen this faculty, as well as that of observation, and because of this heredity and the more perfect development of these faculties, the negro child learns much more rapidly by the ear, or by rote, and by keen observation than the white. These faculties are, however, not accompanied by a corresponding development of the understanding, which is in great part due to bad instruction and ignorance of the vocabulary of our language.

The imitative faculty in the negro is remarkable and is very largely developed. To conform exactly to the habits, customs and dress of the whites in all phases of society—to imitate their religious, moral, social and humanitarian organizations to the extent of their means, and frequently beyond their ability to appreciate or comprehend—is the great aim and solicitude of the negro man, woman and child. The grotesque incongruities resulting from the attempted adaptation of all the social machinery of an advanced civilization emphasize his inferior development. This faculty, which if properly directed and governed would prove invaluable in a well-adjusted educational system, is now a great moral danger, as well as a hindrance to his symmetrical development. Leading men of his race consider the "incubus of imitation a fatal drawback," as "imitators see only results and never learn processes." His superior memory and remarkable imitative faculties are naturally but unfortunately coupled with weak assimilative and imperfectly developed logical powers; and his great advantage in memory and observation is lost in his logical deficiency. In his present status he lacks a high power of continuous logical thought, of sound reasoning, and of persistent, careful application in mental and physical labor.

The negro child, in pursuing at puberty, studies requiring the exercise of reason, has a limited capacity in applying the knowledge it so readily memorizes. Of this difficulty in mental application and digestion, a Northern teacher says: "The time required to fix an idea in the negro's mind is far in excess of that spent on the white child of equal age;" "their mental horizon is narrow." Mr. Greenwood, some time Superintendent of Schools in Kansas City, Mo., has reached a similar conclusion. It will be remembered that Kansas was an objective point in the so-called "negro exodus" from South Carolina several years since, which fact gives Mr. Greenwood's experience especial value, as it relates more nearly to the pure negro. In his experience, he says, "The negro or colored

child is apt in imitation. . . . All studies requiring memory are easy for them ; but those requiring considerable skill in the use of the reason are the most difficult, and are those in which the least progress is made."

This deficiency in the reasoning and logical powers is first observed at the age of puberty, or when before that age he is put to tasks requiring their exercise. This observation of the negro's mental deficiency at puberty is not new, although independently noted. It was remarked many years ago by Filippo Manetta, an Italian author, who, during a long residence on our Southern plantations, observed that the negro children were sharp, intelligent, and full of vivacity, but on approaching the adult period a gradual change set in ; the intellect became cloudy, animation gave place to a sort of lethargy, briskness yielding to indolence. "We must," he continues, "necessarily suppose that the development of the negro and white races proceeds in different lines."

Practical observers substantially agree in this opinion, and it is confirmed by my own experience and observation, that while under the limitations of social conditions and ignorance already stated, the young negro child is quite as quick and intelligent as the child of a more highly developed race, and excels them in the technique of memory and in observation, yet on reaching the adult age his progress is suddenly checked. A distinguished educator writes : "I note no broadening of the mental faculties at the age of puberty, such as you commonly see in a bright lad, or even the average lad, of white blood." "Reason in man is not an innate endowment, primitive and enduring, but a tardy acquisition and fragile composition," remarks Mr. Taine. Dr. Blyden, who by his education, observation, and experience is, perhaps, better qualified to judge of his own race than any one else, declares it to be necessary "to develop in the negro the thinking faculty—to strengthen his brain—to develop and strengthen his reason, and at the same time to govern his imagination by common sense." These observations upon the negro's mental development are generally applicable only to those of unmixed blood.

Of course, no hard and fast line of demarcation or differentiation in mental development can be laid down between those of pure and impure blood. We have many instances of the possession of rare intellectual gifts by negroes ; but the exceptions tend to prove the rule, for it is generally conceded that in whatever proportion his blood may be mixed—*griffe-quarteron* or *quinteron*—his development is superior to that of the pure negro, and his physique and peculiar miasma and disease-resisting power correspondingly impaired. I understand, of course, that these views are directly opposed to those of Blumerbach and Gregoire, as well as to those of more modern theorists, such as Dwight, Garrison, Phillips, and others, but they are not only the result of personal experience and observation, but have the valuable concurrence of the educated negro himself, which is an important point gained.

The negro in America has by no means outgrown the feebleness of the

moral sense, which is an inheritance from his ancestry, and which is common to all primitive and partially developed races. He is still too much in bond to the superstitions which enslaved his ancestors, and cannot fully comprehend the moral and spiritual basis of a highly developed, unemotional, non-imaginative, and impersonal religious faith, and because of his weak initiative, a power which is one of the first conditions of intellectual progress, he fails in the capacity to organize, construct or maintain a high civilization or thrifty economic conditions. His crude physiologic development carries with it a natural deficiency in technic skill, and, as I have elsewhere said, he retains many ancestral peculiarities belonging to a climate in which there was no impulse, and an environment in which every ambition and desire was limited and controlled by his imperative physical needs. In his industrial progress he is hindered by his ignorance of advanced and scientific methods in agriculture, by his imprudence, his thriftlessness, his simplicity, his wastefulness, and improvidence.

The comparative failure of our attempt to properly educate the negro is in great part due to the obstinacy with which a majority has blindly maintained the theory of his equality in mental endowment with the race with which he is in contact. We have spent and are spending enormous sums annually in elaborate systems of education for the negro without giving the least consideration to the differences in climatic origin, to the consequent variation and differentiation in mental character and development, or to the great chasm of heredity which separates the two races and which can never be bridged. I repeat that a system of education to be of service to the negro must honestly recognize this difference in development along the whole line. It is a common and very unreasonable error to suppose that those who philosophically recognize this separation of the races are inimical to the negro ; on the contrary, they are his best friends, for while they recognize his deficiencies they do not in the least impeach, or prejudge, or in any way qualify the possibilities which under favorable conditions the future has in store for him. They demand, and in this demand are in accord with the most cultivated of his own race, that the educational system employed shall be adapted to the idiosyncrasies of his mental, moral, and physical needs.

It is a mild criticism to make, that the education hitherto given him has resulted in imparting false ideas of life and labor. His industrial training has been that of the treadmill ; he has, because of his deficiency in mental and physical dexterity and technic skill, been an ignorant hewer of wood and drawer of water. He requires to be led out of this chronic condition by an intelligent, industrial training, which will impart a dexterity of hand, implant a love of and respect for labor, develop his mental and moral character, and train him in attention, industry, and perseverance. "What the negro needs at once," that great apostle to the negroes, General Armstrong, emphatically declared, "is elementary and industrial education and moral development."—*Public Opinion.*

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Beginnings of a Young Mission in the Province of Honan, China.

BY REV. J. FRAZER SMITH, M.D., HAMILTON, CANADA.

Much has been said during the past few years about the large number of students who have intimated their willingness to engage in foreign mission work. Having this fact in mind, it was thought by the writer that a short account of a well-equipped mission, composed entirely of young men fresh from college, planted in a new and very difficult field, and almost entirely cut off from intercourse with other missionaries from whose experience they might have hoped to derive advantage, might not only prove of interest to the general reader, but also might stimulate student volunteers to try a similar experiment elsewhere.

The inception of this mission was unique in many respects, and because it was, in one feature at least, a new departure in missionary finance, a recital of the facts may prove all the more suggestive at the present time, when so many mission boards are calling loudly for more money to enable them to carry on their usual work.

In the early "eighties" an awakening missionary zeal among the students of our theological halls was one of the most significant signs of the times. Numbers of students, as they looked forward to the life for which they were preparing themselves, began, for the first time perhaps, to ask in earnest if it was right for them to spend their lives competing with half a dozen ministers of their own and other Christian denominations for the privilege of preaching to a handful of people, who already enjoyed all the advantages of a Christian community, when two-thirds of the population of the entire globe, in this nineteenth century of Gospel light, had not one single ray more of this light than if Christ had never come? But when they said to the Church of their choice, "Will you not send us to proclaim the Gospel among the millions in the dark regions beyond?" the Church too often answered through its Foreign Mission Committee, "We would gladly do so, but all our available funds are required to support the men who are now in the field." As the interest in foreign missions thus increased, some of the students in Queen's College, Canada, felt that they could not any longer stand idly by waiting for the moving of the waters, but that necessity was laid upon them to make an effort to send out at least one man from among themselves to proclaim the glad tidings to the heathen.

Consequently, on January 30th, 1886, after careful thought and prolonged discussion, the following resolution was adopted by the University Missionary Association: "That as soon as a member of this association, in connection with the Presbyterian Church in Canada, offers himself as a missionary to the foreign field, this association undertake to support him, and that such support take priority to all aids to home mission work." Afterward, however, the association, recognizing the importance of home mission work, especially in the Northwest, decided to continue their endeavors in that department of the Lord's work, with the result that since engaging in foreign work the association has nearly doubled its contributions to the home field.

In the following October the students and alumni of Knox College, Toronto, entered into a similar scheme, and very soon they had raised a sum of money which was strength to them and a healthy stimulus to Queen's.

In Knox College Mr. Jonathan Goforth had all through his college course looked forward to a missionary career; while J. Frazer Smith, of Queen's Col-

lege, had for years earnestly desired to go out as a medical missionary to China, and with this end in view had combined a full medical course with his theological work. It was natural, therefore, that Mr. Goforth should have been appointed the first foreign missionary of his college association, and that Mr. Smith should have had the same honor conferred upon him by Queen's University Missionary Association. In due time these two gentlemen were presented to the Foreign Mission Committee, with the request that, if possible, they should be sent to labor together in China, the field of their choice. Consequently, the Presbyterian Church in Canada, which for many years had conducted a most successful mission in the northern part of the island of Formosa, resolved, at its General Assembly in June, 1887, to commence a new mission on the mainland of China. The province of Honan was chosen because it was considered one of the most needy provinces in the whole empire at that time. Although Honan was confessedly one of the most difficult fields in the whole of China, neither the Foreign Mission Committee nor the young missionaries were at all discouraged, but went bravely forward, trusting in the promise, "Lo, I am with you alway." It was not until March, 1888, that the first party belonging to this mission landed in Chefoo, but by December of the same year two gentlemen and their wives, two single gentlemen, and one single lady were all in China, and hard at work studying the language.

In October, 1888, two of the gentlemen, in company with two members of the American Board, residing at P'ang Chuang, a station about 225 miles inland from Tientsin, made a tour of inspection through part of northern Honan. The young missionaries returned from this tour with many of their preconceived ideas, as to the country, the people, missionaries, and mission work in general, to say the least, rather upset, from coming in contact with the realities. Some of the lessons learned on this trip, however, were most helpful in many ways, and if the young missionaries afterward avoided some of the more common mistakes of all new missionaries, it was due to the fact that they profited by the good advice given by their experienced companions on that occasion.

The kind friends at Lin Ch'ing and P'ang Chuang, 100 and 150 miles respectively from the borders of Honan, extended a cordial invitation to the members of the new mission to move inland and reside at their stations until they would succeed in gaining a foothold for themselves in Honan. This kind invitation was gladly accepted, and some of the members moved inland as soon as possible.

In December, 1889, three additional gentlemen with their wives and two single ladies arrived inland to reinforce the young mission. There they were, fifteen souls all told, upward of 100 miles distant from their chosen field of labor, and as yet not a single place to call their own.

Of the above missionaries two of the married gentlemen, as already stated, were supported by the students and alumni of their respective colleges, and had been landed in the field, one of them with a complete medical and surgical outfit, without any additional expense to the Foreign Mission Committee. Two other married men and one single gentleman were supported by separate congregations, while the two remaining married gentlemen were each supported by one individual member from two different congregations. The understanding was that these individuals and congregations should continue their usual contributions to the general missionary fund of the Church. At the present writing the salaries of the missionaries concerned, with one exception, which was limited to three years, are still being paid from the same sources, and the general funds of the Church have not suffered in the least thereby.

The first tour for work was made in October, 1889, when Dr. McClure and Mr. Goforth, accompanied by two native Christians from the stations where they resided, visited four or five large cities in North Honan, and spent from three to five days in each place, dispensing medicine and trying to preach the Gospel as opportunity afforded. On this tour the missionaries were well received wherever they went, and one mandarin, more friendly than the rest, invited the foreigners to dine with him. When these brethren returned and reported their phenomenal reception, the hopes for the success of the mission ran high, and we need not be surprised if the young missionaries looked forward to a speedy and peaceful settlement in that hostile province. Our missionary friends with a longer experience were not so sanguine, and when we enthusiastically voiced our expectations, they merely cautioned us not to put too much confidence in Chinese mandarins, even though they gave banquets.

Early in 1890 we adopted the Gospel method and went touring, two and two, a doctor and a minister, each foreigner supported by a Christian native of some experience in his particular line. On reaching a town of considerable size we endeavored to rent two rooms in an inn, in some central place; one room for dispensing medicine, and the other for the purpose of preaching and selling tracts and portions of Scripture. We remained, if possible, in each place from ten to fifteen days, and after having made an appointment for a future visit, moved on to the next town. Each doctor treated on an average upward of 80 patients per day, and the writer, on his first tour, during thirty days of such work, performed 105 surgical operations.

The so-called gentry or *literati* were at first rather surprised, then they began to look, "with scornful eye askance," and very soon they began to threaten in order to frighten us away. At one end of the field vile placards were posted up in conspicuous places, charging the foreigners with all sorts of wickedness, and for the first time the missionaries began to fully realize that they were destined to have a hand-to-hand fight with the devil for possession in Honan. The opposition drove us to seek for all our help and strength from our great Captain, at whose command we had gone forth. We continued to move about from place to place, and at times we were very hopeful that property would soon be secured. We were offered suitable property on several occasions, but often, when all arrangements seemed about completed, the whole affair would suddenly collapse, and a whisper would go around, "The gentry have intimidated the man, and he dare not rent or sell his property to the foreigner." After many disappointments, in October, 1890, our prayers were answered, and we secured our first property in Ch'u Wang, a market town, about 10 miles from the border in Honan. Two of the brethren moved in and took possession and commenced work, and all were happy. Our joy was destined to be of short duration, for about a month afterward, during a fair, an angry mob rushed in and looted the entire compound, but fortunately the missionaries were not injured. Redress was sought from the local officials, but to no avail, and as a last resort an appeal was made to the British Consul at Tientsin. Through the intervention of the noted Viceroy Li Hung Chang, contrary to all expectations and to the previous history of such cases, the whole affair was favorably settled inside of four months. From that time to the present, work has been carried on at Ch'u Wang with the ordinary difficulties and interruptions incident to pioneer work in the interior of China.

In May, 1891, property was secured at Hsin-Chên, another market town, some 60 miles farther inland than Ch'u Wang. In October we were forced to commence repairs on the houses to render them fit for foreigners to live in.

No sooner were the necessary repairs on the houses begun than the people on the street commenced active hostilities against us. Day by day we were reviled and our workmen threatened, while groups of men assembled to bombard our gates. As time went on they became bolder, and soon personal violence was attempted. On two or three occasions a mob of several hundred men assembled around the mission compound and threatened to break in the gates, tear down our houses, and drive us out or kill us. At such times, in vain was the help of man, but our trust was in Jehovah, God, and He it was who mercifully protected His servants during all these trying months, and we were brought to realize, as never before, the full meaning of the words of the Psalmist when he says: "God is our refuge and strength, a *very present help* in trouble."

Notwithstanding the continued and bitter opposition of our enemies, we endeavored to carry on our work in the dispensary and street chapel, and the daily attendance was far above our expectations.

During our first year of residence in Hsin Chên at least 10,000 people visited the street chapel, and listened to the preaching for a shorter or longer period of time, but, probably, not one dozen of that vast throng took any interest in what was said, or inquired with any desire to know the Gospel for its own sake, or because they felt the need of living a purer and better life. Ninety-nine per cent of all who came were utterly indifferent. There are people who speak of the Chinese as waiting, ready and willing to receive the Gospel, but if 5 per cent of those who hear had any desire to listen in order to know the Gospel, our work would be comparatively easy. Through all these trying days God had given His servants one little bright spot in that dark land as a token of His love, and to keep them from becoming discouraged. In the little village of Ho-tao, about 17 miles from Hsin Chên, old Chou and his son were studying the Word of God with delight, and were daily praying, not only for themselves and the missionaries, but also for their poor, benighted countrymen around them. Why this great change? In March, 1890, old Chou was led to the inn by his son totally blind. The old man had been a heavy burden to his family for six or seven years, and he came to the foreign doctor anxious to be cured. The writer operated on both eyes for cataract with excellent success, and from that time forth both he and his son took a deep and abiding interest in the Gospel. It was a great joy to the physician to thus restore sight in his first operation of the kind in Honan, but this joy was as nothing in comparison to his joy when, on June 26th, 1892, the privilege was accorded him of baptizing these two men, our first converts in Honan. At present we have some fifteen baptized adults, with upward of thirty candidates on probation.

All candidates for baptism, after passing a satisfactory examination before two of the members of the mission, are put on probation for at least one year before being baptized. This is to prevent unworthy candidates, of whom, alas! there are very many.

For six years now the Gospel has been proclaimed far and wide, and we thank God that here and there we find a few who are willing to listen with some degree of interest, and who inquire with some appearance of real earnestness. Last spring, before the writer left Hsin Chên, day after day from 50 to 100 people visited our chapel and dispensary, and from three to five persons each day listened to the preaching of the Gospel with more than ordinary interest, and were willing to be instructed—as many in two days as we had the whole first year at that place.

In July last a valuable property was purchased in Chang-te-fu, about 30 miles west of Ch'u Wang, and the most important city in that part of the district. The work in North Honan, how-

ever, is scarcely yet begun, and we must not expect too much, nor should any person be discouraged even if the results are not as good as might be expected. The difficulties to be encountered are stupendous, and when we take into consideration the character of the people with whom we have to do, their pride and prejudice, their ignorance and indifference, their idolatries and superstitions, their apathy in regard to everything in the way of improvement or reform, and, above all, their ütter lack of honesty and truthfulness from the highest to the lowest, we may well thank God for what has already been accomplished, and, with renewed energy and zeal, press on in the great work.

The Missionary Problem: from the Standpoint of a Japanese Christian.

BY PROFESSOR H. KOZAKI, DOSHISHA COLLEGE, TOKYO, JAPAN.

Most of the missionary societies of Europe and America arose in the end of the last century or the beginning of the present one. They have achieved the conversion of many tribes and peoples. The history of the conversion of the Hawaiian Islands, Madagascar, and some islands in the Pacific Ocean, is as wonderful as the Acts of the Apostles.

But when we come to see missionary work in civilized or more or less civilized countries, such as India, China, and Turkey, it seems that they are making very little progress compared with the number of men engaged and the amount of means expended. That Christian missions in these countries are making some progress, I do not question. But when we compare the number of men engaged and the amount of means expended with the small result of their work, we often wonder at the patience and faith of missionaries, and at the disinterested magnanimity and large heart of Christians ; and we cannot help questioning whether there is not room for improving the methods of Christian missions. For instance, in China there are over twelve hundred missionaries, and the annual expenses of these missions would amount to more than one million dollars. Yet in the last whole year the whole number of Christians who have joined churches in all missions in China, I believe, does not exceed two thousand. You would say one human soul is worth the whole world, and cannot be valued in gold and silver ; and you would say also the indirect influence exerted by missionaries over the country at large cannot be measured in pounds or ounces. All this I concede ; but I question, as a Japanese Christian, whether you are making the best use of men and means —that is, whether there is no room for improving missionary methods.

It seems to us that there is no definite idea among both missionaries and their home churches concerning the true aim of missionary work. Some seem to lay great stress on the testifying work of missionaries, and if they preach and testify the Gospel of Christ to all creatures, whether they are converted or not, then they think their work is done Then, again, others seem to depend solely on the intervention of the Divine hand for the conversion of the people, thinking as though all other works are not Divine, regardless of human means or methods. God forbid that I should in any way disparage the work of the Holy Spirit in mission work, but to believe that the conversion of the world will be done by the Divine intervention, without human means or methods, seems to us to be dishonoring God and man. Hitherto the most of missionaries seem to have gone to the fields without any settled idea of missionary method or plan, simply trusting on the Divine power and support. This may do in the conversion of savages and barbarous peoples, but in dealing with civilized or more or less civilized nations this will not do. I believe in the missionary work of civilized nations there must be some *definitely understood method* of the work.

You have been lately paying great

attention to the scientific study of social problems, and found out that an indiscriminate charity or philanthropy without any plan or method would do harm rather than good. The problem of Christian missions needs similar solution with that of social evils. I believe there is at present urgent need of scientific study of missionary problems. We are in the most fortunate time to do such work. The experiences of missionaries in the last hundred years—their failures and successes—are all most profitably to be studied.

I have great interest in this problem, and hence have been paying some attention to it. The truth yet partially understood in this latter part of the century by missionaries as well as by churches is, that *no civilized nation can be converted solely by foreigners;* or, in other words, that the *conversion of a nation must be done by its own agency*. I need not enter into details to illustrate this principle, but I will simply note some of the potent facts in our own country. You see, while in India membership in Christian churches in the last ten years has gained only 30 per cent, in Japan it has gained more than 300 per cent—that is, tripled in ten years. In different denominations of Japan some of them have gained in membership tenfold in the last ten years, while others have gained only two or threefold in the same period; and here we see clearly the denominations in which missionaries have prominent part are making smaller gains, while those in which the native Christians take responsible positions are making greater gains.

The reason for this state of things is not hard to find.

1. Because foreigners as such cannot understand the character of the people, and thus cannot sympathize with their thought and feeling, the difficulty of learning the language being not the least impediment.

2. Because they can hardly get such confidence from the native people as the native people have among themselves, and thus cannot command respect of the people.

3. Because foreigners as such make more mistakes in dealing with the people than the natives themselves.

4. To these causes I must add one which is little understood by Christian people in all countries. Every nation has what we may call national spirit or patriotism, which raises more or less suspicion on the part of the natives that the missionaries come to make conquest over the faith of the people. Thus we often find good and patriotic men among the opponents of missionaries, which we think is the most unfortunate thing in any country.

If the foregoing remarks are true, the first object of missionary work must be *to raise up able native workers and help them do the work by themselves*, and thus *educational work* in its full meaning will become a chief work of missionaries. The missionary may preach, but he will never be as efficient as some of the native preachers. He may write books, but he will not be able to write such able books as some of the native authors do. But he can raise up able native workers much more efficient than he is. He can give good counsel to the native workers, and thus help them in various ways. I can name some missionaries, or rather some foreign educators in my own country who did great work in such a capacity. Among many such workers two men may be mentioned—namely, Dr. Brown, of the Reformed Board, and Captain L. L. James, who was not connected with any missionary board, but a zealous worker in Christ. Most of the influential workers in the Presbyterian body, which is called the "Church of Christ in Japan," are pupils of Dr. Brown, and similarly most of the influential workers in what is called the "Kumiai churches," corresponding to the Congregational churches, are pupils of Captain James.

To do such work we need the best men as missionaries, first-rate men in every way. There is no more false notion than that any mediocre man with ordinary education can make a good missionary. Such men may do good

work in their own country, but I cannot believe they can do much good in the missionary fields, especially in civilized countries. Of course there are not many such first-rate men to be found in any country, but we do not ask you to send us many such men.

Now the most of Christian men are disposed to believe that if they can send many missionaries into all parts of the world, the evangelization of the world will be easily effected. We hear a great deal of such plan as sending a missionary to every fifty thousand people in the whole world, so as to inundate the whole world with an army of missionaries. I do not believe in such an easy method of evangelization. It is my firm conviction that the number of missionaries does not count much in the missionary work. I believe a Paul or a Luther is worth tens or even hundreds of ordinary missionaries.

If the work is once started in any magnitude among the native Christians, it is the wisest policy for missionaries to devolve as much responsibility as possible on the native Christians, and help them in such a spirit as Lafayette helped Washington in his War of Independence. It is not only wise for missionaries to help native Christians with counsel and good words, but I think you can safely help them with some material means in such a spirit as the Christians of Philippi helped those of Jerusalem, because the native churches have not only to support themselves, but also do aggressive work in various ways, and thus need very much your helping hand. Where there are already many independent churches, it is better for you to help them indirectly, doing the work through them, rather than to help them directly by sending many missionaries to them, and thus the work will be done more speedily and more efficiently.

I believe if the Christian churches adopt such a policy in the future as I have imperfectly indicated above, they can accomplish, even with present means, ten times greater work than heretofore, and so the evangelization of the world will be very much hastened.

The evangelization of the world is a great work—nay, the greatest work the Christian churches have ever come to undertake in the history of mankind. It is not easy work; it cannot be done in any unsystematic and disorderly way. It is the problem which demands to be solved by devout and wise men in true, scientific method. The evangelization of the world is also the great obligation of the Christian churches. It is Paul who said that "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish." The Christian Church is now debtor to the whole unevangelized world. May the Christians in all lands feel the same obligation as the Apostle of the Gentiles felt, and execute their duty as the Christians in the apostolic time did. And the greatest consolation we have in this work is the remembrance of the promise of our Lord, in giving His final commandment to His apostles and others, "Lo, I am with you always, even unto the end of the world."

The General Missionary Conference at Toluca, Mexico.

BY REV. JOHN W. BUTLER, D.D., CITY OF MEXICO.

I send a few notes about the Toluca Conference.

Toluca is the capital of the State of Mexico, and a pretty city of some 30,000 people. The governor of the State is a pronounced liberal, and in many ways shows his sympathy with our Protestant cause. He sent words of salutation and welcome to the conference.

We had 141 workers representing the 12 different missions. The prime mover was the Rev. W. D. Powell, D.D., for fourteen years a Baptist missionary in this country. He resided first along the frontier, but came to Toluca about three years ago. He has

acquired considerable influence with the natives in general and with the authorities in particular, many of whom are his personal friends, and it was fitting that he should deliver the address of welcome to the workers in the opening session, which was presided over by the Rev. T. F. Wallace, a veteran of over thirty years' standing. He worked under the Presbyterian Board for some years in Colombia, and came here about fifteen years ago. His son, a most promising young man, has recently entered the field.

After Dr. Powell's welcome address came the responses from the Rev. I. W. Boyce, of Saltillo, and Rev. I. N. Steelman, of Orizaba. Then followed a real treat in a half-hour talk by Mr. D. L. Moody, and Mr. Sankey singing "Have You Sought for the Sheep?" in a manner that moved all hearts. It is really a wonderful thing to see the largest and best hotel in this old Roman Catholic town, and to which no Protestant minister had ever come until about twenty years ago, almost entirely given over to such a gathering as this; the billiard-tables cleaned out, and the large room full of evangelical workers, all earnestly seeking a fresh baptism of the Holy Ghost for the great work before them.

The second session was presided over by the Rev. W. D. King, a presiding elder of the Methodist Episcopal Church, South. An excellent paper was read by the Rev. John Howland, of the Congregational Mission, on the Dispensation of the Holy Spirit. This was followed by a paper on the Personality of the Holy Spirit by the writer, which produced a very animated discussion. The first to take part in this discussion was our esteemed friend, Mr. Samuel A. Purdy, of Indiana, the oldest Quaker missionary in this country. He fairly electrified the audience by his warm approval of the paper, and the assertion that his society now fully accepted the doctrine of the Personality of the Holy Spirit. Mr. Moody followed with his "Ten Points on Prayer," and stirred all hearts with his telling stories and practical exhortation.

While these two sessions were being held in the hotel attended by foreign missionaries, similar sessions were held in the Presbyterian chapel, which was attended entirely by natives. That night the natives and foreigners all united together, and the Rev. M. Gassaway presided. The Rev. H. P. Hamilton, agent of the American Bible Society, read a paper on the Word and the Spirit, prepared by the Rev. H. B. Pratt, who recently translated the entire Bible into Spanish. This was followed by another paper by the Rev. W. H. Sloan, of the Baptist Mission, on the Effects of the Holy Spirit.

Thursday morning session was presided over by H. P. Webb, Esq., auditor of the Mexican National Construction Company, a lay worker who is very highly esteemed in this city, and a favorite with the missionaries. He was assisted by our Quaker friend Purdy, referred to above, and a very earnest paper on the Indwelling of the Holy Spirit was read by Mr. E. G. Taber, associate of Mr. Purdy. And he was followed by Rev. A. B. Rudd, on the Fruits of the Spirit. Then came an uplifting address by Mr. D. L. Moody.

In the afternoon Rev. T. F. Wallace presided, and one of the best papers of the entire conference was read by Rev. H. P. McCormick, on Spirituality the Supreme Need in our Work. Mr. McCormick is comparatively a young man connected with the Baptist Mission, and living in Morelia. He is an enthusiastic and successful worker. A very profitable discussion followed the reading of this paper, during which the workers were drawn very closely together.

At night a large meeting was held in the theatre. On Friday the morning session was presided over by the Rev. W. C. Evans, of the Methodist Episcopal Church, and a paper was read by Rev. J. G. Woods, of the Presbyterian Mission, on the Spirit's Work as Shown

in the Acts of the Apostles, which was followed by another one of Mr. Moody's characteristic addresses.

The afternoon session was presided over by the Rev. W. T. Green, of the Baptist Mission. Rev. F. P. Lawyer, of the Cumberland Presbyterian Church, read a very thoughtful and devout paper on How May we Have More Power with God and Man? This brought out a very earnest discussion, and while heartily joining in the singing of some of our old familiar hymns, there came down upon the assembly one of the richest baptisms of the Holy Ghost it has ever been our privilege to experience. During the singing of a second hymn, without any indication from any one in the room, people began to shake hands and speak words of personal encouragement to each other. The Baptists, the Congregationalists, Methodists, Presbyterians, Quakers, and others all seemed to be free and happy as if in attendance upon an old-fashioned camp-meeting. It was the unanimous opinion that that meeting alone was worth travelling a long distance to attend. In the evening a large company gathered in the National Theatre. Many public men from the city were in attendance, and a great many people also came out of curiosity, but were treated to one of Mr. Moody's plain spiritual sermons on the Way of Salvation. Of course Mr. Moody was at the disadvantage of speaking to the audience through an interpreter, and yet he seemed to hold the people without any trouble. Then followed an earnest address by a converted French priest, and a most excellent though brief address by the Rev. P. F. Valderrama, of the Methodist Church, and thus ended this most delightful and successful Holy Spirit Conference, attended by so many workers from all over the country. Men were there from the Rio Grande on the north, and from Puebla and Vera Cruz on the south, and I believe that they have all returned to their work with new life and inspiration.

Our Mail-Bag.

Bible Distribution in Nagoya.—The missionaries and native Christian workers in the city of Nagoya have long felt the importance of placing the Word of God in the hands of the 200,000 people in this great city of the interior, but the undertaking is so great, and the number of workers, and, in fact, of the whole body of Christians, so few, that until recently the work has not been undertaken on any large scale. It has just been determined, however, to begin the work at once. Fifty thousand copies of the Gospels are being printed for this express purpose, the cover bearing a list of all missionaries and their residences in the city, of all preaching-places and the pastors of the respective churches, a copy to be offered, with brief comment, at each house in the whole city. The Christians have raised 250 yen with which to begin the work; pastors, missionaries, and members of churches have met to arrange for systematic work, and have resolved to carry the work through to the end, though it may take several months to complete it. The following were chosen as an Executive Committee to have charge of the work—viz.: David S. Spencer, H. J. Hamilton, A. R. Morgan, W. C. Buchanan, I. Hayashi, H. Yamaka, C. Maruyama, and K. Hosokawa. Under their direction the whole city will be systematically mapped out, and workers indicated for the different sections.

Without a doubt this work will draw out strong opposition from the Buddhists, and the Christians will likely be subject to increased insult from the opponents. These workers need the prayers of all Christians for the success of this advance movement in this Buddhist centre.

Rev. D. S. Spencer.

The Society of Friends—Systematic Giving. — Mrs. Esther Tuttle Prichard has been eminently active for several years as one of the missionary workers in the Society of Friends. She founded and for several years successfully edited the paper of the Woman's Missionary Society, *Friends' Missionary Advocate*. For a few years past she has concentrated her energies on the development of systematic giving, as Superintendent of the Department of Proportionate and Systematic Giving

of the World's and National Christian Temperance Union, as well as for the Woman's Foreign Missionary Union of Friends. Mrs. Prichard sends the following note :

" As I read the notice of the work of the Canada Methodist Women's Foreign Missionary Society in the April number of the REVIEW, I was led to compare statistics with the late annual report of the Woman's Foreign Missionary Union of Friends, and am constrained to send you *our* figures. I think our receipts are exceptionally good for the membership. We have 202 auxiliaries and 3562 members, and support 41 missionaries, the receipts for last year being in round numbers $35,982 These receipts include over $9000 of legacies, but deducting these there is an increase of over $3000 above that of the previous year. If we have a dollar of indebtedness I am not aware of it, and we have no salaried officer except the editor of the *Advocate*. One hundred and fifteen Bible readings, sermons, and addresses on proportionate and systematic giving are reported for 1894, and the returns, which are by no means *complete*, give us 1449 proportionate givers. The latter department gains new strength, and is doing much for us. The Oregon superintendent addressed a large audience recently on the subject, and in conclusion, to her surprise, 104 were won to these methods. The general movement for the advancement of this cause among woman's boards has had a year of marked progress. We now have fourteen organizations of Christian women all told committed to the promotion of the reform, among whom twelve are missionary societies. One of the latest to come over is the Des Moines branch of the Methodist Society, and as nearly as I can judge no society has thus far entered upon this work under more favorable conditions.

" KOKOMO, IND."

THE KOREAN MOVEMENT.—Mention was made last month of the interview of Bishop Ninde with the King of Korea, and reference to the proposal of the government to place Korean youth under instruction of the Methodist mission. The following document binding the Korean Government to this course is not only significant, but will be historic, and we therefore print the entire text :

AGREEMENT BETWEEN THE KOREAN GOVERNMENT AND THE PAI CHAI COLLEGE.

1. The Korean Government will send to this college 200 students who are to observe strictly all the rules and regulations of the institution.

2. The students are to receive instruction in the English language, geography, arithmetic, the sciences, and in such other studies as may be determined on by the teachers in charge of the school.

3. The reception, dismissal, and discipline of the students are entirely entrusted to the foreign teachers.

4. Beginning with the first day of the second moon, the Finance Department will transmit $200 to the Board of Education, whence it is to be sent to the college for books, stationery, etc., for the pupils. Should the full number of students (200) fail to attend from the beginning, the sum of $50 is to be paid at once. When the number reaches 50, then an additional $10 is to be added for every 10 students, up to the full quota. Japanese silver or paper money may be sent at the option of the government.

5. On the last day of every month a correct and complete list of the students in attendance for that month is to be sent to the Foreign Department, and from thence to the Board of Education.

6. Students, unless dismissed for inability to pursue the course of study or for violating the rules and regulations, must remain in the college for a period of three years.

7. Foreign teachers, whether three or four are required to teach the 200 students, are not to receive remuneration. One Korean tutor is to be employed for every 50 students. The selection of tutors is to be made by the foreign teachers. The tutor is to receive from the Korean Government a salary of $20 a month for the first year, and an additional $5 a month for each succeeding year. Should the tutor fail to attend diligently to the work, he shall be discharged by the government.

8. Five copies of this agreement are to be made : one copy each to be placed with the Board of Education, the Foreign Department, the Finance Department, the United States Legation, and with the authorities of the school.

Done in the 504th of the Dynasty, first moon, twenty-sixth day, by

HYEN CHAI,

Secretary Foreign Department,

who, having received authority from the Foreign Department, entered into this agreement.

On behalf of the Pai Chai College.

SEOUL, February 16, 1895.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Africa,* Madagascar,† the Freedmen.‡

Notes on Africa.

The Dark Continent presents a much more diversified character in races and nations and languages than is generally supposed. Among the 160,000,000 to 210,000,000 inhabitants scattered over an area of 11,556,600 miles, Dr. R. N. Cust enumerates six distinct groups of languages: The Hamitic of the north; the Semitic, spoken in North Africa and Egypt; the Nuba Fulah of the Eastern Soudan, the negro of Western and North Central Africa, and comprising 195 languages and 49 dialects; the Bantu, spoken south of the equator in 168 languages and 55 dialects; and the lowest in the scale, that of the Hottentots in the south—a total of 438 languages and 153 dialects, of which only 66 have the Bible translated even in part.

There is not only great variety in the character of the country and in the languages spoken, but in religions also. They are approximately as follows:

Mohammedans	77,000,000
Pagans	95,000,000
Christians	7,600,000
Abyssinian Christians	5,000,000
Protestant§	1,100,000
Roman Catholic	900,000
Coptic, etc.	600,000
Hindus	250,000

Roman Catholics in Africa are severely criticised by Rev. Henry Rowley, of the Society for the Propagation of the Gospel. After speaking of the ignorant and immoral priests among the Portuguese, he goes on to ascribe the utter relapse of native Christians into heathenism to the following features of what seemed three hundred years ago to be successful missions: reckless and wholesale baptism; unholy accommodation of Christian truth to heathen superstitions and customs; neglect of education of the young; pretended miracles to strengthen waning influence; cruel punishment for breaking church rules; and the countenancing of slave trade. Papal missions having failed in Africa, the duty rests the more heavily upon Protestants to carry them the pure Gospel. The Abyssinian and Coptic Christians are dead spiritually, and have departed from their original faith, if indeed they ever really understood the truth as it is in Jesus. The missionary work in Egypt is chiefly among the Copts; Abyssinia presents little opportunity for evangelical work. It is the hermit nation of Africa.

Islam is one of the most serious obstacles to missionary enterprise in Africa. This religion permits and encourages sensualism, thereby permitting Africans to remain pagans while nominally Mohammedans; in addition to this the converts are gained by force where persuasion fails. At Cairo, Egypt, is a college where more than 10,000 are in training to convert Africa to the religion of the False Prophet.

The pagans are mostly fetich-worshippers and sunk in deepest degradation, though occasionally tribes more

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* North Africa is considered in our October issue. On Central and South Africa see also pp. 19 and 47 (January); 327, 355, 359 and 381 (May), and 407 and 411 (present issue). *Literature:* "Africa," Keith Johnston; "Africa Rediviva," R. N. Cust, LL.D., "Missionary Landscapes of the Dark Continent," Rev. James Johnston; "The New World of Central Africa," Mrs. H. G. Guiness; "Garaganze," F. S. Arnot; "Story of Uganda," Sarah G. Stock; "Forty Years among the Zulus," Rev. Josiah Tyler, D.D.

† See also pp. 429 and 434 (present issue) and "Story of Madagascar," Rev. J. W. Mears; "Madagascar and France," George A. Shaw.

‡ See also pp. 327 (May), and 422 and 438 (present issue).

§ More than one half the Protestant Christians, or about 700,000, are European colonists, chiefly English and Dutch, and are largely confined to South Africa. The remaining 400,000 have been rescued from paganism by the bearers of glad tidings from Germany, Britain, and America. Somewhat over 100,000 are communicants.

civilized are found in the interior. Woman is, as a rule, lightly esteemed and readily exchanged for beads or cattle. Cannibalism is by no means a thing uncommon. Dr. S. L. Hinde, a member of the Congo Medical Service, says of some parts he has visited : " At N'Gandu, the headquarters of Congo Lutete, we found that chief had gathered together about 10,000 cannibal brigands, mostly of the Batatela race. Through the whole of the Batatela country and from the Lurimbi northward, for some four days' march, one sees neither gray hairs, nor halt, nor blind. Even parents are eaten by their children on the first sign of approaching decrepitude. N'Gandu, I may tell you, is approached by a very handsome pavement of human skulls, the top being the only part showing above ground. I counted more than a thousand skulls in the pavement of one gate alone. Almost every tree forming the boma, or fortification, was crowned with a human skull."

Captain Maloney, lately returned from the Niger, says :

" The Brass natives on their return took with them about 100 prisoners, bound down in their canoes. All of these, it is believed, were tortured and killed, and in some cases eaten. A scene of a shocking kind was witnessed at Brass, when the natives, headed by King Koka, who had led the attack, returned to their town. It is related on the authority of French missionaries that the religious festival of 'Ju Ju' was held. Some of the participators in this ghastly rite suspended around their bodies the limbs of the slain, and danced until exhaustion rendered them incapable of further exertion."

If we wait for evolution to lift these poor people up, we shall wait forever. In a generation the Gospel has changed savages quite as fierce into gentle, pious Christians. Some Moffat or Mackay is wanted in these dark places.

The nations of Europe have partitioned Africa between them ; only a few tribes maintain their independence. France, England, Germany, Belgium, Portugal, Italy, Turkey, and Spain, all have large possessions or protectorates in Africa ; time will reveal whether or not it is to the interest or detriment of their subjects.

Not less than 60 missionary societies are united in the herculean task of conquering Africa for Christ. Of these 24 are British, 16 American, 10 German, and 7 are Scandinavian, etc. About one third of the number have entered recently, consequently their harvest does not yet appear. But in spite of the seemingly large number of societies employing about 1200 missionaries at nearly 1000 stations, many parts of the continent are as yet entirely unreached. The *Soudan*, stretching across Africa just north of the equator, is one of the most needy and neglected dark spots on the Dark Continent. Two societies in England and two in America have lately been organized to evangelize this country. The Soudan may be roughly divided into three parts —the Western, watered by the Niger ; Eastern, watered by the Nile ; and Central Soudan, comprising five Mohammedan States lying around Lake Tchad. These five States have a population of about 60,000,000, *without one Christian missionary*, though some are preparing to enter the field. A pioneer party under the Central Soudan Mission (St. Martin's House, 1 Gresham Street, London) is entering the State of Sokoto *via* Lagos and the Yoruba and Niffe country. At present for five months you may walk across this great country, and not meet one worker for Christ, not a native Christian, nor one who has heard of the way of salvation. These people are living and passing away in darkness. One could not describe the spiritual condition of the people more accurately than in the language of the first chapter of the Epistle to the Romans. The darkness, the sin, the superstition they live in is in every way as dark as that of the heathen of St. Paul's day. The great difficulty in reaching them is that they have, as a

rule, no sense of sin, because they think forgiveness is so easily obtained by some ceremonial act.

The Central Soudan Mission is now faithfully trying to reach these people; others have worked there; Wilmot Brooke, Robinson, Edward White, and others have laid down their lives at Lokoja and other places on the Niger, one of the gates of the Soudan; they were hoping to get into it, but God called them ere they succeeded. There are two American brethren seeking also to get into the country across the Niger. The Central Soudan Mission has two training homes, one at Tripoli and one at Gabes, with the object of enabling men to get well acquainted with the language, and to some extent with the characteristics of the Mohammedan religion, the obstacles they have to meet, and the prejudices that exist against them, so that after eighteen months or two years a man will be well equipped to enter the country.

Lake Tchad is a fresh-water lake about 200 miles long and 100 wide; here are found elephants, lions, hippopotami, crocodiles, deer, fowl, and all kinds of vegetable products. The five kingdoms around the lake are ruled by Mohammedan Sultans. Polygamy and slavery prevail everywhere. The climate is dry and invigorating—there is little fever. Emin Pasha lived here for twelve years. The temperature varies from 65° in winter to 100° in summer. The great advantages of this field are: the character of its people, who are not savages, but are fairly civilized and courteous; the climate gave rise to the proverb, "When a man goes up the Binué he lives forever;" the means of transportation *via* the Niger steamers are also advantageous. Against these helps must be put Moslem fanaticism and law which decrees death to converts from Islam. The Soudan pioneers claim our men, our money, and our prayers.

Uganda has been a field of especial interest ever since the thrilling story of Mackay's heroic labors there was read by the Christians of England and America. Uganda is now a British protectorate. The native king, Mwanga, wavers between Christianity and paganism. The power of sinful habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, the missionary would discontinue his visits for instruction, because there was a danger of such visits being regarded as a countenancing at the king's sins, he was deeply affected, and he invited one of the Christian teachers to dwell in his house, to be near him and help him and guard him from doing evil. This was in May. At the end of July Mwanga declared himself a Roman Catholic. A few days afterward, however, he visited the missionary and told him he had decided not to join the Roman Catholics. The king's instability necessarily affects somewhat the attitude of his subjects toward Christianity.

Connected with the Uganda Mission of the Church Missionary Society are the Sesse Islands in Lake Victoria. On fourteen of these twenty-seven islands there are churches: one each on ten, two on three, three on one, making nineteen churches in all. The population of these islands is estimated at about 75,000, of whom over 5000 are returned as "readers." There are twenty-one native teachers working on these islands. The reports from various out-districts of Uganda are most encouraging.

G. L. Pilkington gives some interesting Uganda proverbs, illustrative of the mental characteristics of these people and showing their intellectual kinship to English brethren. Among others are the following:

"*Bakusera*" *takwazika*. (He who says) "They are swindling you." doesn't lend you (anything). Cf. "Words are easy as the wind;" "Faithful friends are hard to find;" "Fine words butter no parsnips."

Namakabirye afa enjala. The man who has two homes dies of hunger. The cook at each of the two homes expects the master to dine at the other, and so he "falls between two stools."

Obutamera kirevu njuba ya kikome. Beardlessness is a cloudy day. As on a cloudy day you can't tell what time it is (in Africa), so you can't tell the age of a man who has no beard. Many Africans seem unable to grow beards.

Ekifananyi ki'sa ensekere. Resemblance is the death of the louse. The louse you kill is probably not the one that bit you; for one louse is not distinguishable from another. This proverb is an indication of the abundance in Uganda of this pest, only surpassed by fleas, and lately, alas, by jiggers!

"*Nafira ku kinene,*" *ensanafu ku gere saja.* "I'll die for a big thing" (as says), the biting ant on the big toe. The *ensanafu* is the fierce, dark-brown ant with huge mandibles, that travels in vast numbers, and is dreaded by man and beast. "In for a penny, in for a pound." "You may as well be hung for a sheep as a lamb."

Bugubugu si muliro. Splutter, splutter isn't fire. Cf. the Irish saying, "Take it 'asy, and if ye can't take it 'asy, take it as 'asy as ye can;" and, "Still waters run deep."

The *Congo Free State* (under Belgian rule) is another field that is of immense importance and interest. A million and a half square miles is made accessible by the Congo and its tributaries. "White man," said a Congo native to a missionary, "my heart is hungry for something; I don't know what." He was converted, and afterward said: "Yes, it was hungry for salvation." "Africa's heart" is truly hungering, or rather famishing. Its area is 1,508,000 square miles (thirty times larger than England). The people number over 40,000,000,* of various tribes, but all of the great Bantu race. Tattooing is practised largely as a tribal mark; cannibalism is practised to some extent; liquor is working sad havoc among these people, and the drinking habit is bound to lead them into every depth of abomination. Slave exportation is abolished, but domestic slavery is practised to a fearful extent. Polygamy, of course, abounds. The religion is fetichism, and witchcraft is fully believed in and is accompanied by much cruelty. The people believe in an after life and in a supreme God, the sender of rain, but know nothing of Him as a God of love. The Baptist Missionary Society, the American Baptist Union, the Swedish Society, the Congo Balolo Mission, the American Presbyterians (South), Bishop Taylor (American Methodist Episcopal), and the International Missionary Alliance are all working in this field. Roman Catholics have six stations here. The field is great, but the laborers are few.

South Africa covers an area greater than that of British India, 1,250,000 square miles. Gold and diamonds have thus far attracted more men than has a desire to give the degraded Hottentots and warlike Zulus the Gospel. Considerable progress has been made, however, since Bartholomew Diaz first doubled and named the Cape of Good Hope, in 1486. The Dutch East India Company was established on Table Bay in 1652; in 1688, 300 refugee Huguenot families arrived, bringing Protestant Christianity. The estimated population is now 4,250,000, mainly composed of aborigines (Hottentots and Bushmen) and Bantus (Kaffirs, Zulus, Matabele, Bechuanas, etc.), who are fetich-worshippers; Dutch descendants of Huguenots and emigrants, who are mainly but nominal Christians; East Indian and other emigrants, unchristian and difficult to reach, being mainly Moslems. Khama and other notable converts are examples of what the African native may become. Drink is as usual the greatest curse of the country, and stands opposed to the church and school, which seek to lift the degraded savages.

Pray for the colonial churches, that they may be endued with missionary zeal; for the schools and colleges, that they may be filled with student volunteers; above all, for the outpouring of the Spirit on missionaries themselves, and the deepening of the spiritual life of native converts. With these petitions granted, the Word of God will have free course and be glorified in spite of all obstacles and opposition.

* Stanley's estimate.

The Freedmen.

The total colored population in the United States, as given in 1890, was 7,470,040. The four years' increase would about bring them up to about 8,000,000. These negroes, if distributed exactly in numbers corresponding to the density of the population of the States, would more than cover Maine, New Hampshire, Vermont, Connecticut, Rhode Island, Nebraska, North Dakota, South Dakota, Indian Territory, Oklahoma, New Mexico, Arizona, Utah, Colorado, Idaho, Montana, Nevada, Wyoming, Washington, Oregon, Alaska, and California. The proportion of colored people in the South varies from one tenth to two thirds (South Carolina) of the whole population.

We are accustomed to think of them as having doubled in number, and therefore doubled in power. But the 4,000,000 that were set free were poor illiterate slaves; the 8,000,000 have all either been free twenty-nine years or are free born. With this increase of numbers has come also increase of knowledge, increase in intelligence, apprehension of surroundings, of wrongs, of rights, of limitations, of possibilities; increase also of material wealth to no inconsiderable degree; increase also of moral power and force twice as strong as they were. The power is not only growing, but is massed together. The very limitations of this power prevents for the present its scattering, and compels it to act in bulk. So great a mass of human beings anywhere is a menace to the peace of the country, where they are not restrained by the fear of God and the controlling influences of the religion of Jesus Christ.

Great possibilities for good and for evil lie in this large element of negro blood in our midst. But progress has already been made toward turning this stream into the desired channels. Whereas twenty-eight years ago not one in 10,000 of the blacks in the South could read, now there are 25,000 colored persons who are either professors or teachers in colleges and schools. Three college presidents were born slaves. At the close of the Civil War the negroes had not a single church among their whole people. In the past twenty-five years they have built 19,753 churches, with a seating capacity of 5,818,459, at a cost of $20,323,887. Their parish registers now show 2,316,785 communicants in their own churches, all of whom are of their own race. They support 7 colleges, 17 academies, and 50 high schools, in which there are 30,000 pupils taught by colored teachers. They have 1,500,000 children in the common schools, and 24,000 teachers. More than 2,500,000 of the race can read and write. There are 21,000 schools for negroes in the South, with 1,357,000 pupils. The number of colleges for them is 25; law schools, 5; medical schools, 5; normal schools, 52, and theological seminaries, 25. There are in our midst 750 colored physicians and 250 lawyers; 250 newspapers and 3 magazines are owned, edited, and published by negroes. These people also own half a million acres of land in the Southern States.

These are encouraging facts, and they cannot fail to deepen the interest of the friends of good government everywhere in the educational work which is achieving such large results. With fair play and justice on the part of the whites, nothing will contribute so much to the solution of the negro problem along right lines as the diffusion of intelligence and Christianity among the masses of the blacks and the demonstration of their capacity for the duties and responsibilities of citizenship.

The late Frederick Douglass's remarks about his race give his view of the negro problem:

"It is sometimes said that the condition of the colored man to-day is worse than it was in the time of slavery. To me this is an extravagance. We now have the organic law of the land on our side. We have thousands of teachers, and hundreds of thousands of pupils attending schools; we can now count our friends by the million. In many of the States we have the elective franchise; in some of them we have colored officeholders. It is no small advantage that we are citizens of this republic by special amendment of the Constitution. The very resistance that we now meet on Southern railroads, steamboats, and hotels is evidence of our progress. It is not the negro in his degradation that is objected to, but the negro, educated, cultivated, and refined. The negro who fails to protect himself, who makes no provision for himself or his family, and is content to live the life of a vagabond, meets no resistance. He is just where he is desired by his enemies. Perhaps you say that this proves that education will do nothing for the negro; but the answer is that 'the hair of the dog will cure the bite' eventually. All people suddenly springing from a lowly condition have to pass through a period of probation. At first they are denounced as 'upstarts;' but the 'upstarts' of one generation are the *élite* of the next."

IV.—EDITORIAL DEPARTMENT.

An Apology.—The first article in the May issue, on Siam and the Laos country, was from the pen of Rev. Chalmers Martin, of Princeton, N. J. By some unaccountable omission his name failed to appear in connection with the article. He and our readers have our humble apology.

The March of Events.

After a long and hard struggle, all the island forts in the harbor of Wei-Hai-Wei surrendered to the Japanese. Five of the largest of the remaining warships of the Chinese northern naval squadron were sunk by the Japanese fleet, by means of torpedoes. Of the thirteen battleships forming the Chinese Navy at the beginning of the war, five were lost at the battle of the Yalu and five at Wei-Hai-Wei. The Japanese, in spite of the intense cold and violent storms that drove most of their ships to shelter, stuck magnificently to their work. From Manchuria came the sad news of the death of the Japanese General Nodzu, chief in command there, after the retirement, on account of sickness, of Field Marshal Count Yamagata.

According to the London *Times* correspondent in Shanghai, "Li Hung Chang's son-in-law telegraphs that the treaty of peace was signed in Shimonoseki, April 16th, and the terms are :

"*First.* The independence of Korea.

"*Second.* Japan's retention of the conquered places temporarily or permanently.

"*Third.* Japan's retention of the territory east of the Liao River.

"*Fourth.* Permanent cession of Formosa.

"*Fifth.* Indemnity of $150,000,000.

"*Sixth.* An offensive and defensive alliance between China and Japan."

Three centuries ago, when the Japanese had won a victory in Korea, they sent home the ears of 3600 victims of the war as a trophy of their success. Now the best steamers of the Japanese Government are put at the service of the Red Cross Society, and as much care is taken of the Chinese sick and wounded as of the Japanese. What has caused the change but the power of the Gospel of Christ !

A new treaty with foreign powers is in process of negotiation, which if ratified, will bring most important results to China and Japan, and indeed to the world.

The Report of the Third Conference of the officers and representatives of the various foreign mission boards, etc., in the United States and Canada has reached us. It is a very attractive, interesting, and suggestive pamphlet, of nearly 70 pages. This conference was held in New York City, in the Church Mission House (Episcopal), Fourth Avenue, corner of Twenty-second Street, February 14th, and was attended by over *fifty* representatives, who appeared in behalf of *twenty* different denominations and societies. What an exhibition of mutual confidence, co-operation, amity, and charity was such a conference ! and what hope it encourages for the future !

The subjects discussed indicate the range of discussion and the practical character of the council : The Japan-China War, and its strategic relations to missions ; industrial missions and their development in foreign lands ; self-support in mission churches ; the proposed national church in India, and the proper attitude to be assumed toward it ; motive in foreign missions, and the true point of emphasis.

These are vital topics, and they were discussed in a manner that became living issues. No note of inharmonious utterance or feeling marred the meeting, and the whole proceedings are worthy of a wide reading and study.

Dr. Smith's discussion of the war between Japan and China is especially pertinent just now. He called attention to the new conditions which entered into this modern Oriental conflict,

and showed why Japan had so easily won the supremacy. China clings to the past, and is anchored to custom and tradition. Japan is aggressive and progressive and takes on every modern equipment. China is humiliated but not conquered; is too vast for conquest, but will be compelled by this series of defeats to abandon her conservative and defensive policy. Dr. Smith affirms the need of missions in both fields to be undiminished; he prophesies China's forsaking of her exclusion and seclusion, and a great enlargement of missionary opportunity in this last stronghold of Oriental superstition, and, as to Japan, the abolition of existing restrictions upon foreigners, and the opening of the whole empire to the Gospel.

Other matters embraced in this report, which space forbids us here and now to review, we may advert to in subsequent issues.

News has just reached us from Persia, that the German missionaries from Delitzsch's Institution Judaicum have been ordered to leave the country, on the ground that they contemplate work among Moslems. They arrived only a few months ago. It indicates an attitude of the government toward such work. The order was based on statements in their publications at home.

The sad intelligence reaches us by cable that Dr. Cochran, of Persia, is dead—a great loss to missions.

War and the Gospel in Arabia.

There appeared in the daily papers in the latter part of February, a London telegram of the 25th, that the city of Muscat, in Arabia, had been captured by Bedouin rebels, the Sultan having fled from the palace, but eventually regained part of the town. Muscat is the station occupied by the Rev. P. J. Zwemer, of the Arabian Mission of the Reformed Church. Letters previously received from him had foreshadowed the outbreak of such hostilities. Later tidings from him have, therefore, been anxiously awaited. A letter, received on April 4th, gives information of his personal safety, and still later intelligence reaches us that the Sultan has made peace with the enemy, and Mr. Zwemer has returned to Muscat to resume his work.

The Congo State.

The proposal to the Belgian Chambers for the formal *annexation of the Congo Free State* accords with the drift of events for some years. Under the General Act of the Berlin Conference of 1884–85, the territories of the State are the personal possession of the king of the Belgians, who was one of the first to interest himself in geographical discovery and commercial development in Africa, having, during Mr. Stanley's progress up the Congo in 1876, founded the International African Association. The formation of the International Congo Association, some three years later, and the opening up the Congo valley by Stanley, suggested the founding a great African State, free to the trade of all nations, and operating as a civilizing force in the Dark Continent. The Berlin Conference of 1884 was held for the adjudication of all African questions, and the Congo State was formally recognized, and a few months later its sovereignty was vested in King Leopold. Since then the king has largely borne the cost of administration out of his private fortune, having expended not less than $8,000,000; but the annual revenue being less by $200,000 than the expenses, he is no longer able to meet the deficit. A proposal is, therefore, to be made to the Belgian Parliament to annex the territories, and, it is believed, it will be accepted.

Russia attempts a gigantic undertaking to unite her European dominions with her Pacific Coast. The great Siberian railway is now approaching completion, over one fifth of the entire distance having been laid with rails. Large quantities of plant and material are being sent forward both from Europe and from the Pacific port of Vladivostock. The vessels which leave

Odessa, during the spring and autumn, are laden with railway materials, and carry engineers and other skilled workmen to aid in the construction of the great railroad. Some writers in the Russian press prophesy that the last rail will be laid before the summer of 1896. They say: "When the line is opened, the golden Orient will pour her treasures into the lap of Russia. Japan, China, and the isles beyond India will send their ships freighted with spices and tea and rich merchandise into the crowded havens of Siberia. The Thames and Mersey, Amsterdam and Hamburg, will sink into third-rate importance; even San Francisco will be sacrificed when Russia has obtained the practical monopoly of Eastern trade."

Hawaii has Been Making History Rapidly.—Ex-Queen Liliuokalani was arrested and guns and bombs found in her house. This news was swiftly followed by the announcement that she had formally resigned all claims to the Hawaiian throne, and that her abdication had been followed by her taking the oath of allegiance to the republic. The reasons for this extraordinary action are very clear. The searching of her house not only revealed a large quantity of warlike material, but by the seizure of numerous documents it was discovered that the ex-Queen was the inspiring cause of the recent unsuccessful revolt, that she had ordered the arms, and had already made appointments of Cabinet officers.

The Swedish Mission Association has struck a field of work hitherto untouched. Beyond the Thian Shan Mountains, separating Russian from Chinese territory, lies Chinese Turkistan, stretching from Kashgar to the tablelands of Thibet. For the most part this is a desert, but has such oases as Kashgar, Yarkand, Khotan. The inhabitants are mostly of Turkish origin, Mussulmans, and speaking a Turkish dialect. Here the Swedes have planted their mission. Their staff consists of Mr. Hödberg, a Swede, an Armenian called Aveteriantz, two Swedish ladies, and two native assistants. This mission is likely to have an important bearing on mission work in Western China. Its headquarters will be Kashgar, a most important meeting-place of various nations, where in the bazars may be seen Turkish Sarts, Kirghiz, Mongols, Chinese, Thibetans, Jews, and Hindus. The Chinese in authority are tolerant, and the Sarts or Turkish townspeople kindly and well-intentioned, among whom European or American missionaries must exercise large influence. God bless the new pioneers!

As to Korean affairs, the *Christian Intelligencer* says, referring to a previous account of leaders called back to Korea: "Our Church has a special interest in them through their connection with representative pastors. Now the Rev. Dr. J. B. Thompson writes us that an unsuccessful attempt was made to kill Pak Yong Hio, on his return to Korea from Japan. He and his associate, Soh Kwang Pom (formerly members of the Liberal Cabinet of Korea), have both been formally pardoned, and their rank restored by the king, and they have again been made members of the Cabinet. Pak Yong Hio is Minister of Home Affairs, and Soh Kwang Pom, Minister of Justice. Both these men learned the principles of Christianity from Dr. Thompson, and Soh Kwang Pom was for years under the training of our Dr. Corwin. The opportunities for usefulness before these men can hardly be estimated. The present counsellor to the Korean Cabinet is a Japanese Christian. It is the Lord's doings, and it is marvellous in our eyes."

The Thibetan Pioneer Mission.

Mr. Polhill Turner, at Gnatong, found Mr. Jensen very ill with typhoid-fever, from which two days later he died. Pontso was also ill with the same fever; Miss Taylor herself was well, though tired with nursing.

Mr. Polhill-Turner will undertake the sole training and leadership of the men, while Miss Taylor continues alone with Pontso at Gnatong watching for any opening into Thibet that may occur.

The band will henceforth be known simply as "The Thibetan Mission," and consists of Mr. Polhill-Turner as leader, Mr. and Mrs. Evan Mackenzie and two children, Messrs. William Soutter, J. Johannsen, T. Sorrensen, E. Amundsen, H. M. Stumbles, James Moyes, and James Neave, twelve in all.

Mr. Polhill-Turner has made a good impression; he finds the men have been making good use of their time in study of the language, and in taking opportunities of speaking to meetings of Thibetans when possible. He feels Kalimpong more suitable for present purposes than Darjeeling or Gnatong. They have a house placed at their disposal, where they can all live together, with Mrs. Mackenzie as housekeeper.

There seems some likelihood of the door into Thibet opening in the course of the year.

Amid its troubles Madagascar is asking the British and Foreign Bible Society for more Bibles. Ten thousand copies of the Gospel of St. Luke have been sent to the Northern Committee in Madagascar, and five thousand more to the Southern Committee. The society has just now under consideration a request for a reference Bible in Malagasy.

Retrenchment in Foreign Missions.

The Presbyterian Board of Foreign Missions has felt constrained to take a backward step. On April 4th it was determined:

"1. In view of the serious financial embarrassment of the Board, because of the heavy deficit with which the fiscal year opened and the entire inadequacy of receipts during the year, and in view of the Board's recent action fixing the limit of the total appropriations for the fiscal year beginning May 1st, 1895, at $900,000 as against $1,015,000 for the present year, involving an almost disastrous curtailment of the work,

"*Resolved*, To notify all missionaries under appointment that the Board does not see its way clear at present to send them to the field.

"2. Should special funds be secured by or in behalf of any missionary under appointment sufficient to meet the expenses of outfit, travel, and the *pro rata* salary to May 1st, 1896, the Board will gladly consent to send such a missionary without delay, provided the funds secured do not trench upon the ordinary sources of the Board's income.

"3. The Board reserves to itself the right of making exceptions to the general line of policy above indicated in cases where very special reasons may warrant a departure from it."

This action affects 13 young men and 10 young women, 2 of whom are physicians, and will necessitate leaving vacant some posts where physicians and missionaries are urgently needed. The recording secretary states that, even with this retrenchment, the work on the foreign field will be limited and hampered more than at any time for many years.

The Presbyterian Board is $250,000 behind; the Baptists, $125,000; the Methodist Episcopal, $440,000; and the Congregationalists are also largely in arrears.

What is involved in a foreign missionary society's being encumbered with a serious deficiency at the close of the year's accounts? "A debt will mean reduced appropriations, the shutting up of schools and chapels, the forcing of the missionaries to bear burdens which are already breaking their hearts, and the leaving of fields unoccupied which will cry to heaven against us."

The week beginning April 7th, 1895, was observed as a special season of prayer for foreign missions, to be observed in the closet, in the family, and in the usual public and social religious services of the Presbyterian churches and missionary societies, and that it was affectionately urged upon the people to mingle self-denial with prayers, and to present the fruits of this special self-denial as an offering to the Lord on Sabbath, April 14th, 1895.

The Christian Workers' Convention met at the Baptist Temple in Philadelphia, Pa., on March 21st. There was a large gathering of those engaged in various sorts of Christian labor from all parts of the country. The addresses were uplifting, and the conferences on the topics introduced most profitable. Dr. T. M. Pierce welcomed the Convention to the "City of Homes and of Churches." He stated that while

Brooklyn has 382 churches, Chicago 500, and New York 534, Philadelphia has 634. The arrangement and operations of the various organizations connected with the Temple Church were explained by Rev. Dr. George A. Peltz, the associate pastor. Different phases of church work, the sufficiency of the Gospel to meet the needs of the people, the pre-eminent need of personal service and kindred subjects were spoken upon by Rev. Dr. W. H. Hubbard, Rev. Dr. A. G. Lawson, and others. On the evening of the day of meeting a sermon was preached by Rev. Dr. T. De Witt Talmage.

The Christian League of Philadelphia, recently formed, announces its purposes as follows :

1. To organize and carry forward with vigor and enlarged power, in the city of Philadelphia, the great work committed in common to all Christians, co-operating therein with other societies wherever practicable.

2. To confer and act in concert with the civil authorities of the city, in all matters which may promote the moral and physical welfare of the people, especially in the suppression of vice and immorality, in public and in private.

3. To provide increased facilities, and secure Christian workers for carrying on the work of the League in those parts of the city where the need is the greatest and the laborers are few.

4. To provide proper homes, especially in the country, for children surrounded in the city by the most depraving influences.

5. To devise ways and means whereby to assist in the preservation and observance of the Sabbath or the Lord's Day ; to discourage the liquor traffic and mitigate its evils ; to prevent the publication of impure literature and the exhibition of demoralizing pictures ; and generally to promote such measures as will make and keep Philadelphia a Christian city in name and in fact.

At Northfield, Mass., there is to be a series of conventions this summer, of which a partial programme is published.

From Saturday, June 29th, to Tuesday, July 9th, will be held the World's Student Conference, where Rev. J. Wilbur Chapman, Rev. Theodore L. Cuyler, D.D., Rt. Rev. Arthur C. A. Hall, Bishop of Vermont, Mr. Robert E. Speer, Mr. Frank Anderson, of Oxford University, Professor W. W. White, President Patton, of Princeton, Professor James McConaughy, Mr. W. H. Sallmon, and Rev. H. P. Beach are to make addresses or conduct classes.

From Saturday, July 20th, to Tuesday, July 30th, will be held the Young Women's College Conference, and from Saturday, August 3d, to Thursday, August 15th, the General Conference of Christian Workers.

Mr. D. L. Moody will be present and personally conduct many services, preaching from time to time.

Between the conferences in July, Professor W. W. White, of the Bible Institute of Chicago, will give Bible readings or lectures. After the General Conference, Dr. R A. Torrey, of Chicago, and Rev. H. W. Webb-Peploe, of London, will conduct similar services.

The *Northfield Echoes*, which last year reported these conferences, and was in such demand that sufficient copies could not be had, will be issued again, under the editorial care of Delavan L. Pierson, as before.

Rev. Dr. W. B. Boggs writes, in reply to certain strictures upon his former communication, as follows :

" I notice in the *April* MISSIONARY REVIEW OF THE WORLD, page 297, Lord R——'s criticism of my article on the Outlook in India, in the January REVIEW.

" I have again carefully read what I wrote in the article complained of, and I cannot see in it anything false or misleading. I wish Lord R—— had pointed out definitely and particularly the statements which are considered false and slanderous. A *general* contradiction is pointless.

" Let us go over the statements in my article and see if they are not true.

" 1. There *is* a conflict between the advocates of purity and righteousness and those of the opposite party. That cannot be successfully denied.

" 2. Mr. Dyer and a number of missionaries *were* imprisoned. That also is undeniable.

" 3. I think I have correctly stated the real cause of their imprisonment. Ostensibly it was for defamation, in respect of the business of an opium contractor, but any one conversant with affairs in India can see the real cause behind that.

"4. As to the connivance of the police at the abominations in that horrible street in Bombay, and the brutal treatment of the midnight missionaries there, and the protection of their assailants, I have no reason to doubt the veracity of the repeated reports which have been published. Of course the enemies of the *Bombay Guardian* and of the *Banner of Asia* and of the missionaries will say that the reports are false; but there is abundant reason to believe them true.

"5. That the government in India manufactures and sells opium, and distills and sells intoxicating liquors, on an enormous scale, is simply *a fact*.

"6. In the evidence taken by the recent Opium Commission in India, it is a well-known fact that the great majority of *non-official* witnesses testified against opium, and the great majority of *official* witnesses testified in favor of it. It was, indeed, humiliating to see most of those witnesses who are in the government employ giving the evidence which they knew the government wished them to give.

"I think the above six points include all the statements in that section of my article which refers to these matters.

"Possibly I used one expression which is a little too sweeping—viz., 'Those whose living comes from the government are, almost to a man, apologists for and defenders of these abominations.' But I have seen so much in India, these twenty years, and have talked with so many officials of various grades, and have so long marked the tone of the press which is supposed to reflect official opinion, that the statement seems to me substantially correct. I have seen but few officials in India who would not try to defend one or the other or all of the evils referred to.

"So, in view of all the facts, I do not think that I misstated the case in the article referred to."

Rev. Andrew Hardie writes from Richmond, Victoria, February 15th:

"I notice on page 69, of January number, *re* Corea, 'the Australian Presbyterian Church with one man and *eleven women*.' I think I have seen the mistake before, though I do not know how it has arisen. We have only one man—a married missionary—Rev. Alexander Adamson, and three lady missionaries as yet. With Mrs. Adamson there may be said to be four women. We hope soon to send out another lady, and if possible a medical doctor (male) beside. It has, however, been very difficult to find such an agent as the latter.

"The great financial depression still tells upon our funds here, but the Lord is blessing the work, and the missionary spirit is spreading.

"P.S.—Our Corean Mission has sustained another serious loss in the death of Mr. Sim Sye Bang, the teacher of our ladies, and the first convert of our mission. He spoke four languages, was clever and really earnestly Christian, and died suddenly. His consistent life has made a deep impression on some of his kinsmen and fellow-countrymen. I am not quite sure whether Mr. Adamson's name is *Alexander* or *Andrew*, but it is *A.* Adamson. Our mission to the Queensland aborigines at Mapoon, Batavia River, has also lost its admirable head, Rev. Mr. Ward, Moravian missionary, who died after twelve days' illness (fever), and about two years of splendid service."

According to a census of Great Britain, lately published, the population of her African colonies and dependencies is 4,035,669, while that of her protectorates, or spheres of influence, is 25,504,374, making a total of 29,540,043. In Central Africa, 4,000,000 square miles of territory are at present unoccupied by civilized people.

Of the 202 medical missionaries in the foreign missionary field, 101 have been trained in Edinburgh, and in the Medical Department of the famous university. It is not the unskilled, or medical adventurers, who are going on missions to the heathen world. Gifts and acquirements which would command fine positions and large pecuniary returns at home are freely consecrated to the service of Christ in the healing of the bodies and the guidance of the souls of men, and this as freely by young women as by young men.

The best explorers are missionaries, as Dr. Livingstone demonstrated in himself. Lately two Scotch missionaries, Dr. Laws and Dr. Elmslie, went out into the wilderness from their station on Lake Nyassa, and found a country almost depopulated by the

slave raiders, and so bereft of all substance, that the lions attacked them at night, driven by hunger. They saw one caravan of slaves, bearing ivory tusks, and all bound together in one group by ropes; man's inhumanity everywhere visible; sin dominant, and the misery which follows it.

Efate.

From a private letter received from Rev. J. W. McKenzie we learn that he had been laid aside by a severe attack of bronchitis and influenza, but at the time of writing was able to resume work. The majority of the natives had also been ill with influenza. He was rejoicing in the prospect of seeing his children back from the colonies for some weeks at Christmas. The missionaries had shown their esteem for the late Mrs. McKenzie by erecting a beautiful marble monument to her memory. As to his work he says: "The good work is making fair progress at our station. It was a happy day for her when I admitted some natives from Mele to the church. Several more are attending the candidates' class." As to the other missionaries, he mentions that Mr. Watt was not feeling very strong, that he had just returned from a visit to his nephew, Mr. Leggett, missionary on Malekula. While he was there Mr. Leggett formed a church, and four members sat down at the Lord's table for the first time. This island is, except Santo, the largest in the New Hebrides. Mr. Gray, who has been laboring for twelve years in the field, is about leaving for the sake of his family. In regard to the volcanic eruption on Ambrim, he writes: "The missionaries on Epi and Malekula were somewhat alarmed about a fortnight ago by a succession of violent earthquakes, and now it turns out that the volcano on Ambrim has burst out in four places, and that several natives have lost their lives by it. In one place there is said to be a stream of lava 12 miles long. This is said to be in the vicinity of Dr. Lamb's station, and will be very discouraging to him. When on the island, his premises were laid waste on two occasions, first by hurricane and then by fire. At present he is away in Scotland. This is the second time that that volcano has broken out during the last five or six years."

New Books.

A new book of extraordinary importance to the theologian, physician, psychologist, and all persons interested in mythology, folklore, witchcraft, and spiritualism has been issued, its lamented author being the late John L. Nevius, D.D., for forty years a missionary to the Chinese. "Demon Possession and Allied Themes" is an inductive study of phenomena of our own times. The introduction is by Rev. F. F. Ellinwood, D.D. It was edited by Henry W. Rankin, Esq., of East Northfield, Mass., who also added some chapters, with extensive bibliographical notes and various indexes.

"This book," say the publishers, "is based upon no speculative premises, but upon a large collection of thoroughly sifted and authenticated facts, showing that demon possession is a common experience of our own day; that the modern instances can be clearly distinguished from cases of insanity, epilepsy, and other forms of disease; that they present twenty-four points of exact correspondence with the New Testament cases; that the demoniac and the spiritual medium, so-called, differ only as voluntary and involuntary victims of possession."

It is issued by Fleming H. Revell Company, of Chicago, New York, and Toronto, at $1.50 a copy. We have been greatly interested in its perusal.

Lorenz & Co., music publishers of Dayton, O., send to the REVIEW editor a copy of "Missionary Songs" and "Missionary Treasury." No doubt our readers will be glad to know of these publications. "Missionary Songs," so far as we know, is the only collection of the kind that has ever been issued, and the price is but 20 cents per copy, or $2 per dozen. The "Missionary Treasury" is 15 cents per copy, or $1.50 per dozen, and is meant to aid those who are preparing for missionary concerts, etc. All such literature we welcome as helpful to the great cause of missions, and from such examination as we have been able to give we judge these cheap books well adapted to their purpose.

The Congregational Year Book for 1893 has been subjected to interesting analysis, by W. H. Rice, of Chicago, Ill., showing what was given and who were the givers.

A summary of the contributions of the Congregational churches of the United States to foreign missions in 1893 is presented with the following results: Total number of churches, 5213; total membership, 561,631; number of churches contributing to foreign missions, 2783; active membership, 406,518; total contributions, $410,070.

Of the amount ($410,070) contributed by the Congregational churches of the United States in 1893 for foreign missions, nine States gave a total of $338,861, or 82¼ per cent of the whole contribution, distributed as follows:

	Members	Gave	Per cent.
Connecticut ....with	50,459..	$65,333.00 or	15⅝
Illinois..... "	20,692..	34,271.00 "	8⅜
Iowa..... "	21,720..	11,285.00 "	2¾
Maine..... .. "	13,658..	11,921.00 "	2⅞
Massachusetts .. "	102,644..	139,208.00 "	34
New Hampshire. "	14,097..	10,926.00 "	2⅝
New York..... "	31,437..	37,862.00 "	9⅛
Ohio..... "	25,488..	12,852.00 "	3
Vermont..... "	15,083..	15,113.00 "	3½

The active membership of these churches was 304,827, making an average for each member of $1.11. These nine States constituted 75 per cent of the contributing membership. The remaining membership, amounting to 102,231 in number, contributed $71,209, or 17¾ per cent of the whole, an average of 71 cents per member.

The total contributions to all causes, exclusive of legacies ($947,311), amounted in 1893 to the large sum of $9,408,017. Of this

		Average per active member.
Home expenses received.....	$7,005,338.00.....	$17.23
Home benevolences received.....	1,992,609.00.....	4.90
Foreign missions received.....	410,070.00.....	1.00

These figures, if not mathematically correct, are very nearly exact. Certainly, in the Congregational denomination there is little opportunity for fault-finding because so much money is sent abroad.

Friedrich Naumann, pastor at Frankfort-on-the-Main, has during the last three years come into much prominence and power. His two books have awakened much thought—"The Social Programme of the Evangelical Church" and "What is Christian Socialism?" Some of his utterances have been considered even by *the Reichstag*. The following is one of his utterances: "I am convinced that if Jesus were among us now He would deal less with the blind than with the unemployed, for the misery of the workless is greater than the misery of the blind." This German pastor feels that the Church has not in the past discharged its full obligation to the poorer classes, but that it is waking up to its responsibilities and taking hold of its duty in a genuine and commendable way. He urges ministers to make a profound study of industrial questions. He says that distrust of progress is want of faith in God. He is not destructive, but seeks the solution of the terribly pressing social problems by bringing to bear upon men in a vital way the great doctrines of the Christian revelation. He says: "We must be in Christ before we can work with Christ."

We gladly print a brief communication, revealing the means whereby was forged the living link between the Montclair Methodist Episcopal Church and the world field:

"The missionary revival had its inception in the conviction of the pastor, Rev. J. A. Owen, inwrought by the Spirit, that the Christ-life of the Church, as well as of the individual believer, is to be found in the willing death of the self-life. The relation of the believer to the Son of Man, in respect of loyalty, submission, joyful service, and patient waiting for the 'blessed hope' of His appearing, was preached for two years before it bore this fruit.

"To the church-members the story reads like a new chapter of the Acts, an inevitable outcome of the 'preaching of the kingdom of God, and the teaching of those things which concern the Lord Jesus Christ with all confidence,' for the factors which combined to do His good pleasure were chosen, empowered, sustained, and made fruitful by the same risen Jesus. This church had been accustomed to the methods which prevail with other churches, and had similar relations to the boards and the apportionments, and those relations were considered satisfactory and praiseworthy. The annual missionary sermon was endured with good grace, and brought in about $1000 per annum,

"But with the inspiration of a wider horizon, a clearer view of God's purposes in and through believers, they had begun to feel that, instead of an annual tide of sentiment, missions were intended to be a necessity of church life; not a mere addendum, but a test of loyalty to the risen Lord; and that the assurance, 'Lo, *I* am with you alway,' was coupled with the only command He ever gave touching active duty, 'Go ye into all the world.'

"The first crystal of the new method formed around a suggestion of the pastor, that the Committee on Missions propose to the church *the 'living link idea;'* and after careful consideration the committee acted upon the suggestion, and at their request the pastor sent to every member of the church a circular letter, setting forth the 'great command' in its relation to the Great Commander; the abundant capability of the millions of Christians to fulfil the commission within the next twenty years; the unprecedentedly great opportunity of the present age, and he then outlined the plan substantially as follows:

"He counselled the church to adopt as special representatives in the world field two missionaries already in the work, one in the home and the other in the foreign field, becoming responsible for their financial support as part of the church's working force; to correspond regularly with them, and thus know the work and learn at first hand its opportunities and needs while making mention in prayers of these living representatives.

"The plan being approved by the Missionary Committee, the pastor formally presented it to the church for adoption or rejection. The Lord's hand now became plainly manifest. Four years before a young German, a commercial agent in Bombay, India, had been converted under the preaching of Rev. J. E. Robinson of that station. His house, manufacturers of specialties in Bohemian glass, sent him a consignment of glass idols which he refused to sell, and a prompt dismissal followed. At the suggestion of Bishop Thoburn, Mr. Gerhardt Schilling turned toward the mission field. He worked his own passage to New York, there to fit himself for the service by a course of theological training. Four years at Drew Seminary brought around the time for beginning his life work, when it was found that the Missionary Board was without means to send an additional missionary into the field. It looked as if Mr. Schilling must wait a whole year before he could return to India.

"Just at this time the Missionary Committee of the Montclair Church decided to emphasize the appeal of their missionary circular, and the pastor preached upon the subject, February 19th, 1893. The Drew Quartette from the Seminary were present, heard the explanation and vindication of the proposed new departure, and one of them reported the matter to Mr. Schilling, knowing his anxiety to enter the foreign field. The outcome was an agreement that Mr. Schilling should be at the missionary service on the following Sunday as the church's candidate, and adopted as their missionary in case the church responded financially to the appeal of the circular. This arrangement was carried out. Rev. J. H. Pyke, of North China, at home on leave of absence, preached and Mr. Schilling told the simple story of his Divine call. The offerings of the people aggregated $2300, more than $1200 over the missionary offering of any previous year! And this was the gift of *the whole church*, not of a few, the two largest offerings being $250 each. The membership at this time numbered 340.

"But the increased offering was the smallest result of that day's new departure. More vital than that was the new conception of the great commission which took hold of the people. Giving money to missions became only one form of 'going into all the world.'

"Mr. Schilling married Miss Elizabeth Bull, of New York City, and a short sojourn in Montclair enabled the church to become personally acquainted with their representatives, and on July 1st, 1893, they took their departure for Rangoon, Burmah.

"Letters have been passing to and fro ever since. Photographs of their surroundings, their associates, and their converts have come, bringing even closer than words could bring the living realities in the experience of those who 'go into all the world,' and impressing more deeply the blessedness of a vital relation to the evangelization of the world.

"Nobody was surprised when the total missionary offering of the second year of the 'living-link' method was found to aggregate the sum of $4363, an increase of about $2000 over the offering of the year before.

"This story of a missionary revival is made public in hope that the results accomplished by this new method in one church may lead to the adoption of similar methods in all other churches, that the wealth of spiritual blessing which followed may be speedily claimed by other believing brotherhoods."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

The March number of THE MISSIONARY REVIEW contained in this department some severe criticisms upon Herr Marensky, of Berlin, one of our highly esteemed editorial correspondents, from the pen of Rev. C. C. Starbuck, and based upon statements found in *Missionsblatt*, the missionary periodical of the Moravian Church, relating to his alleged views of missionary policy. Mr. S. properly waxed indignant that a word should be said in favor of the conception held by divers European civilians in high station concerning missions, to the effect that they may be employed to almost any extent for the furtherance of schemes of state. But such perversion and profanation Herr M. also holds in abomination, as he vigorously protests in a communication recently sent to this office. Nor would he reproduce Germany in any foreign territory. And, further, while his conviction is that the German churches are under obligations peculiarly solemn and urgent to evangelize the heathen found under the rule of the empire, and possess peculiar advantages for the performance of this task; if they are unable or neglectful, he would welcome missionaries of any country or denomination. D. L. L.

AFRICA.

—"The Dutch Boers of South Africa begin to show some faint signs of a change of mind for the better toward the colored population, but they are still very deeply involved in unchristian prejudices. It is known that they belonged to the Reformed Church, into whose exclusive rights of pastoral care our Lutheran Mission is very careful of intruding. However, a Boer named Greiling lately urged the Berlin missionary Düring to baptize two of his children, in a protracted absence of the Reformed pastors, which finally Mr. Düring consented to. Not long after, however, Greiling's neighbors, who had stood sponsors for his children, came to Mr. Düring, insisting that he should strike their names out of his baptismal register, 'that they might not be disgraced by standing in the same book with a lot of negroes.' Greiling complains that since the baptism his neighbors call him 'The Caffre,' and will not shake hands with him. And yet these people call themselves Christians, and pride themselves on their doctrinal soundness. Evidently Matt. 25 : 31–46 is not found in their Bibles. What multitudes of Christians there are of us who have occasion to dread the Saviour's simple rule of final judgment! We can stand almost any test better than that."—*From Berliner Missions-Berichte.*

—This society has suffered a great loss in the death of its venerable and able director, Dr. WANGEMANN.

—A Miss Rosa Dietrich, of Erfurt (famous in Luther's life), dying in June, 1894, has left the Berlin Society a legacy of 300 marks, the interest of which is *to continue the payment of her yearly contribution.*

—A young missionary of the Berlin Society had, after the country fashion, slaughtered an ox and invited a great throng of Caffres to his wedding-feast. "After it the Christians march home singing, heartily thanking us for the delightful feast, which we have made ready for them. I also rejoice. My feast-ox also delivers his sermon; he discourses of the untroubled joy of the Christians. Heathen feasts mostly end

in wailing and woe. The Christian enjoys himself before, during, and after the feast—that is, if it is really celebrated in the Lord. The heathen also openly declare so many men they had never before seen eating together. And what astonished them most, all, they said, had been so joyous and like minded. One heathen does not trust another, not even him who has bidden him to the feast. Therefore when they slaughter, the flesh is divided and shared out, and every one cooks and eats at home. There with us now all the flesh was cooked at once and consumed in brotherly fellowship. One trusts the other. Even the heathen forget with Mynheer their fear of the food of strangers, and eat and trust Mynheer and his Christians. Whoever has eyes to see, may see that God's Word is something that has a working of its own; whoever has ears to hear, may hear what a cooked ox has to preach."

—"In 1893 a Hamburg firm had the audacity to export, in chains, hundreds of slaves from Dahomey to the Congo, under the name of 'free laborers.'"—*Allgemeine Missions-Zeitschrift.*

—The Germans seem now ambitious to equal the bygone wickedness of nations that led in commerce before them.

—Professor Kruger, in the *Journal des Missions*, comments approvingly on the synodical action of the Universities' Mission, in determining that the native converts should understand it to be their duty to support the native clergy, and that to this end the latter should be decisively discouraged from affecting the more complicated and costly European ways of living. Professor Kruger remarks: "There seem to be very few who foresee the difficulties and future complications which we create, and which are sure to paralyze the life of the native churches, when we undertake to cut out the native pastors on the pattern of the European clergy. It is not the frock that makes the monk, nor yet the pastor, nor even the sum of acquired theological knowledge, useful as this is; it is the spiritual energy and the personal consecration to God, then the call of the Church, which alone make the ministers of Jesus Christ."

Professor Kruger, lamenting the death of Bishop Charles A. Smythies, says: "His episcopate was marked by an apostolic zeal whose ardor, prudence, and perseverance were never remitted." A Catholic missionary says of him: "An angelic character!"

—King Lewanika, of the Barotsis, with whom the heroic Coillard is laboring, shows as yet no sign of spiritual awakening, but has become at last attached to the missionary, and, in a certain sense, to his message. He never, if well, fails at a Sunday service, and has lately given forth a formal ordinance, *de par le roi*, the terms of which, to our uninstructed ears, appear to denounce capital punishment against any parents who shall neglect to send their children to the mission school. We presume the sense of the edict is not quite so sanguinary as the sound. At the recent dedication of the new church —which in Barotsi eyes is a miracle of architecture—the king made a little speech, in which he said: "Where are the white men that before this have ever taken the pains to construct buildings like this, not for their own exclusive use, but for us? Do you not see, then, that there is something in the breasts of these men, the missionaries? What do they make by fatiguing themselves so for us? Tell me! And you, Barotsis, who despise their instructions and refuse to send your children to their school, are you then so wise and intelligent? Perish our customs and our superstitions! They hold us enchained in darkness and conduct us to ruin. I see it, I!"

Let us pray that Lewanika, now a friend of the missionaries, may soon be a friend of their Master.

—The brethren of the Rhenish Mis-

sionary Society in Namaland (South-western Africa) have at last the great comfort of reporting that the rebel chief, Hendrik Witbooi (we believe a half-breed) has definitely made his peace with the German Government, which has acknowledged the surrender in flattering terms, expressing the confidence in view of his well-known steadfastness of character, that as he has always been an honorable foe, so he will henceforth be an honorable friend, and a helper for the good of the people. It is reported that the government, which has already restored to him his ancestral seat, and confirmed him in the chieftainship of his own tribe, has also assigned him a salary sufficient to secure him against the straitnesses which first tempted him from being a church elder, to become a plunderer of the neighboring tribes. He seems to be a man of remarkable intelligence and energy of character, and to have retained, amid all his aberrations, deep traces of Christian instincts. Besides his distresses, he seems to have been led astray by the hope of securing a sovereignty over the whole Nama people. Now that he is restored to the ways of peace, we join with the Rhenish brethren in hoping and praying that he may be restored to the ways of God.

—After the years of weariness and discouragement, neglect and hardness of heart, which have weighed down the hearts of M. Coillard and his brethren of the French Zambesi Mission, the harvest seems to have burst out into sudden fulness. Sixty conversions at Sefula, 37 at Kazungula, a number also at Tealuyi and at Shesheke, and everywhere the awakening advancing. Litia, the king's son, who was for awhile a zealous Christian, but then relapsed into heathen ways (never into formal heathenism), shows great interest in the work, and has taken the first step toward return by dismissing his second wife. Many others will doubtless fall away, at least for a time, but the season of deadness and indifference seems to have gone by. Let us pray for these brethren, who have been so long prophesying in the valley of dry bones, and at last see bone coming to bone, and the reanimated frames beginning to stand up on their feet, the first-fruits, we hope, of an exceeding great army.

—"The use of alcoholic drinks among the converts of the American Baptist Missionary Union at its station of Banza-Manteké, has been made the subject of severe prohibitive measures, applying alike to imported brandy and the palm wine manufactured in the country itself. Total abstinence is found to offer the only efficacious barrier against excess, and its compulsory observance has materially increased the influence of the Church. The mission stations, 10 in number, extend chain-wise along the Congo's course, from Matadi, situated at the mouth of the river, to Bolengi, lying beyond Equatortown. The converts at the Lukunga station give cheering evidence of their sincerity in the readiness with which they contribute toward the pecuniary expenses of the work. A seminary here supplies a home to many a native Congo pastor in embryo, while printing, carpentering, and the cultivation of the sugar cane have been introduced.

"With such facts before us one is somewhat struck by the renewed admission of a Roman Catholic missionary on the French Congo, that the conversion of adult and aged natives is a practical impossibility. Children alone repay the toiler."—*Church Missionary Intelligencer.*

India.

—"A Brahmin gentleman, Mr. V. Nayan Aiyar, has compiled a report on the recent census of Travancore, the value of which the Maharajah of Travancore has recognized by presenting him with an honorarium of Rs. 2000. The following remarkable testimony to the work of missionaries among the de-

pressed classes is quoted from this report: 'By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition. . . . Those who have directly come under their influence, such as native Christians, have nearly doubled the number of their literates since 1875. But for them these humble orders of Hindu society will forever remain unraised. Their *material* condition, I dare say, will have improved with the increased wages, improved labor market, better laws, and more generous treatment from an enlightened government like ours; but to the Christian missionaries belongs the credit of having gone to their humble dwellings, and awakened them to a sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the laborer's condition, for those always existed more or less in our past humane governments. But the heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. The Brahmin community of Southern India are not doing to the lower classes what the casteless Britisher is doing to them. The credit of this philanthropy of going to the houses of the low, the distressed, and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmins, or even the high-caste non-Brahmins can claim this credit. It is a glory reserved to this century of human progress, the epoch of the happy commingling of the civilization of the West with that of the East.'"—*Church Missionary Gleaner.*

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—A prominent feature this month is the general report of the Persia and Baghdad Mission for the year 1894, together with extracts from the private letters of Bishop Stuart, of Persia. The general account is strongly confirmatory of what the Master has said concerning the mode of the kingdom of God's advance. No startling note is sounded—the Divine kingdom has not come "with observation"—but signs of progress are widespread without bulking large in the public eye. From the bishop's letters in particular many facts can be gleaned which, as seen in their setting, have quite an idyllic character, and show the simplicity and fervor of Gospel principle in a pastoral light. Many of the inquirers are in reality disciples who keep up Bible-reading and prayer among themselves; and to whom, as the bishop observes, Christ's teaching as to the world's hate of His people comes feelingly home. Those who at heart or avowedly are the friends of Jesus and His missionaries, are, for the most part, from the two heterodox sects, the Bâbîs and Behais. No true-hearted Christian can read this report without gratitude to God for the gracious results which have accrued from the sowing of the Gospel seed in these lands. The best part of service, statistically speaking, is in this case underground; but undoubtedly the Lord Jesus is calling out a people for Himself in Persia and Baghdad, and that manifestly to an extent which far exceeds the baptismal roll.

The Mission in Mombasa.—The Rev. W. E. Taylor's annual letter concerning the progress of the work in the island of Mombasa, East Africa, speaks of growth of aggressive effort and of the wane of the scoffing element by which it was largely met. While there is more now of the private "tolerance" of the Word, but few as yet, through

grace, have given it any real "acceptance." An interesting account is given of the *Lanue* people, whom Mr. Taylor visited, and who, while of a more polite and intellectual cast than are the people of Mombasa, are more deeply degraded in sins. Among them Mr. Taylor inaugurated market services, which have since been continued by the Germans conducting the German mission there, but who, prior to Mr. Taylor's visit, had conducted operations on the "private reception" system at their own houses. These brethren expressed themselves as considerably cheered by the visit thus paid to them, and especially at the new way of "reaching the masses" in which they had received their first object-lesson.

London Missionary Society.—A special number of *The Chronicle* was issued in April, devoted mainly to Madagascar. A melancholy interest attaches to this great island in view of the French expedition which bodes gravest disaster alike to the independence of the Hovas and the future of Protestant missions. In the latter, the London Missionary Society has a large stake. It is not too much to say that "the moral and spiritual progress of an intensely interesting people, the prosperity of hundreds of native churches, the religious education of many thousands of Malagasy children, the reverent observance of the Lord's day, the freedom enjoyed under the Hova Government by Protestant as well as Catholic missionaries, and a very extensive and varied Christian work, are all imperilled by this crisis in the island's history." Hitherto Madagascar has been one of the most fruitful fields of foreign missionary labor, and one cannot contemplate, save with deepest sorrow and indignation, the almost certain overthrow of a liberty-loving race and the disruption of existing Christian organization and work.

Since 1862 the work of the London Missionary Society has been essentially the care and guidance of converts; and while thousands of heathens have been won, the great attractive force has been the organized churches themselves.

To-day Christianity is the great outstanding force in the island, and nowhere is the fact more patent than in and around the capital, Antananarivo. "Any one standing," says Mr. W. E. Cousins, "on the higher parts of the city may count well-built village chapels by the dozen. Indeed, almost every village around Antananarivo has its Protestant place of worship." Then, schools of all kinds have come to the front—medical, normal, colleges, etc.—and are important factors in the moral and spiritual elevation of the people. In view of the baleful shadow that now lies athwart this island, let all who can pray remember Madagascar.

Presbyterian Church of England.—The Swatow missionaries are rejoicing in a very considerable increase during 1894 in the membership of the churches under their care. The gain, as shown in 120 adult baptisms, is the largest increase of any year in the mission's history. A further encouraging fact is that of 25 lads in attendance at the grammar school of the mission, nearly 20 are applicants for baptism.

Formosa.—The Formosan membership stands at fully 1400, whose contributions for all Christian objects amounted during the year to $2140. A cheering growth of interest in the truth is reported in the northern part of the Formosan field. In the city of Chianghoa a genuine spiritual work is going on under the guidance of an earnest young preacher, Lan Bo-khun. Here Mr. Campbell recently examined no fewer than 28 catechumens, of whom he was able to receive 14 into the membership of the church. In this district there are now 10 congregations, with an aggregate membership of 345. A book that promises to be of great service has been prepared by Mr. Ede, Presbyterian missionary teacher in Formosa. It is a "three-character classic," or Christian commentary on

the first reading book generally put into the hands of young Chinese readers, combining the Chinese text with sound and meaning of each character, and also a translation of each clause into the Formosan vernacular, followed by a commentary which is especially full in the historical parts. The work is unique, and in addition to its service in schools it will be found a useful manual for any missionary beginning the study of the Chinese character.

Wesleyan Missionary Society.—An account is to hand of the Mysore District Synod, which was held early in January and continued for nearly twelve days. For the first time in the history of this mission, Seringapatam, with a population of over 12,000, is to find a place in the list of stations. Judged by the inadequate test of numbers, the report for the year leaves, as is confessed, much to be desired. There has been a net gain of 58, which brings up the membership of the district to 1477. These form the inner circle of the church, but what may be regarded as the wider circle of professed Christian adhesion numbers 4072.

Badulla, Ceylon.—An encouraging report of work done in this circuit is supplied by the Rev. E. A. Prince. During 1894 there is about a 20 per cent increase in membership. The results of past efforts are seen in what is believed to be the genuine conversion of some of the native village Singhalese. Fruit has been found, too, in connection with the English-speaking population. On the other hand, Buddhist opposition has never been so strong as it is at present. "Our work," says Mr. Prince, "is delayed at present, but we are certain of ultimate triumph."

THE KINGDOM.

—"Let this mind be in you, which was also in Christ Jesus." If all Christians had in them the mind of Christ they would cease to think of missionary work as an abnormal service.

—Bishop Goodsell writes: "I am among those who expect to win this world for Christ. I have no sympathy with those who look merely to the heralding of Christ everywhere, and then expect His second coming to set up His kingdom by an act of power in the new heavens and the new earth. This is not the *parousia* I look for. I believe that the winning of hearts to Him in a life of love and sacrifice, the penetration of international and commercial relations by His Spirit, the assimilation of all natural forces to the sustentation and development of His kingdom, will bring His millennial reign. Even the dark forces of greed and war are unconsciously driving his chariot wheels."

—"The first thing the Protestant missionary does among the heathen is to establish a home," says Rev. E. A. Lawrence in his "Modern Missions in the East." "He approaches them not as a priest, not simply as a man, but as the head of a family, presenting Christianity quite as much in its social as in its individual characteristics. The Christian home is to be the transforming element in the new community. Into the midst of pagan masses, where society is coagulated rather than reorganized, where homes are degraded by parental tyranny, marital multiplicity and female bondage, he brings the leaven of a redeemed family which is to be the nucleus of a redeemed society.

—Dr. Griffith John has declined the invitation of the London Missionary Society to come home this year, although it is the society's centenary; he has thus also declined, for a second time, the honor of being made chairman of the Congregational Union of England and Wales. He feels that his duties in China have the first claim. This example of steadfastness will be a gospel in itself to the Chinese, and a stimulating force among missionaries.

—Here, too, is a case of heroism. Rev. J. E. Abbott, when written to by the American Board about the need of retrenchment by the closing of schools

and the dismission of teachers and preachers, replied: "I do not propose to trouble the treasurer to draw more than I am allowed, or to complain or ask you or others for exceptional help. I accept the situation cheerfully and, with trust in God, shall go on as if there was no such thing as a word of reduction. Every teacher and preacher will go on with their work as heretofore, until a louder voice than I now hear tells me that the Lord wants less effort put forth to bring men to the knowledge of His power to save."

—According to the *Intelligencer*, there has been growth in good sense and Christian charity within a generation or two, and the late Rev. J. V. N. Talmage, missionary in Amoy, was in advance of his time, for it says: "To him more than to any other it is due, that the Reformed [Dutch] Church, which at first and for years refused to yield to the representations and pleas of its missionaries, now stands prominent if not foremost among the advocates and asserters of that true, scriptural, divinely inspired, and divinely blessed policy of missions which seeks, by union of effort and co-operation on the part of missions of like faith and order, at once to diminish the number of competing denominations on mission ground, sink out of sight the non-essentials (often distinctions without a difference) which separate them in Europe and America, and hasten the establishment of churches native to the soil, growing to strength and independence from their own root.

—Editor Dana is no doubt a wise man after the flesh, but according to the Gospel standard he goes far astray when, in the New York *Sun*, he advises the missionaries to convert the Mikado, and "that 50,000,000 of his people will follow him out of the pagan camp into the Christian camp." We of course should pray and hope for the conversion of the Mikado as well as of any of his subjects; but it would be a more than doubtful blessing if it should bring upon Japan any such tidal-wave of nominal Christianity.

—"Forget that he is an Indian and remember that he is a man." This is the theory on which Captain Pratt, Superintendent of the Carlisle Industrial School, deals with the 750 Indian youths under his care. And the suggestion is just as pertinent if we insert instead African, Eskimo, Chinese, Malay, etc.

—On the face of the whole earth, when Christ and Paul were here, there was not one single humane institution devoted to the purposes of our modern hospitals. Such institutions are distinctively the outgrowth of the lesson of the good Samaritan. There is truth and beauty in these words of a patient in a Chicago hospital: 'I never again expect to experience the feeling of content with which I fell asleep the first night there, whispering to myself: 'This is my Father's house, and I can rest now.' "—*Herald and Presbyter.*

—Though not always infallible in the realm of fact, probably Joseph Cook is not far out of the way when he affirms that nine tenths of the contributions to missions come from one tenth of the members of our churches.

—A rector inquires: "Can I have our Lenten offerings go to any particular work I may designate?" To this we replied: The voluntary principle in missions is sacred, and any one may designate where his contribution shall be applied; but if the principle of designation were thoroughly carried out there would be no use of a society or board of missions, and there could be no appropriations.—*Spirit of Missions.*

—When the first missionary society was started in Tahiti, a rule was made that a subscriber was one who gave every year a bamboo full of cocoanut oil, or 3 balls of arrowroot, or a hog, or 4 baskets of cotton. At Griquatown, South Africa, the first contributions were 30 pounds of elephants' teeth, 1

ox, 9 young bulls, 23 sheep, 4 heifers, and 5 goats.

—If proof were needed that THE MISSIONARY REVIEW OF THE WORLD is read and highly esteemed, the same would be found abundantly in the fact that it is so extensively quoted. For example, the April *Church at Home and Abroad* reproduces (with due acknowledgment) not less than 12 items.

WOMAN'S WORK.

—This is the queer way they do in Egypt: "A woman outside who knew the doctor called him to come and see a sick child. We went into a dark room with no window and only a tiny door; as soon as I got accustomed to the darkness, I asked where the child was. 'In the oven,' was the reply. I turned to the large mud oven and stretched out my hand to feel for her. To my horror I found the oven was hot, and the woman calmly told me that they had been baking in it that day, and that there was fire underneath! We exclaimed, but they said, as if it were the most natural thing in the world for people to live in hot ovens, that there were *two* children in there, and that that was where they lived, and would not come out as it was so warm inside!"—*The Gleaner.*

—And this statement from the same source well sets forth a phase of life in the Orient. A missionary writes from the land of the Nile: "I often ask the women if they ever pray. Most of them laugh at the idea, and say, 'We pray! We do not know how to pray; only the men pray. Do you pray?' When I say, 'Yes,' they say, 'Truly, truly, how wonderful! Teach us to pray.'"

—Through the efforts of the Rev. Sheldon Jackson, the first of the 9 Presbyterian missions in Alaska was established at Fort Wrangel in 1877. Mrs. A. R. McFarland, upon five days' notice, accepted this post, where she was willing to remain alone—the only white woman in the country, where there were few white people—and heroically served Christ as a minister, teacher, magistrate, nurse, and undertaker.

—Every way worthy to stand with that of Mrs. Mary R. Schauffler, lately deceased, is the name of Miss Jane S. Williamson, also recently called from labor to reward, at the age of more than ninety-two years. Minnesota was the scene of her missionary service, which began in 1843. She was in active work teaching the Indians at Lac qui Parle and Kaposia (now West St. Paul) and Yellow Medicine for nineteen years, until the massacre of 1862. At Kaposia the mission house was more than once assaulted by drunken Indians with clubs and knives. From Yellow Medicine the missionaries fled for their lives at the time of the massacre. "Aunt Jane" with her brother and his wife were the last white people to flee, going alone hours after the rest had fled.

—Dr. Mary Pierson Eddy, of Sidon, in the *Star in the East*, gives this account of herself: "A year ago, after receiving the first license to practise medicine and surgery ever accorded to a woman in the Turkish Empire, I returned to Syria from Constantinople to begin a new departure in missionary medical work. My aim being to reach the women of non-Christian sects mainly, I decided upon itinerating half the year among the villages in the mountains, the other half among the cities along the coast. The number of our patients is limited only by my strength. Monday, Wednesday, and Friday I receive pay patients. Saturdays and Wednesday, any one who brings a sealed paper testifying to her poverty is treated free. My clinics average 40 daily, about 200 new patients every week. The sad part of my work is that I cannot give more time to each place I visit, for each has features of special need or peculiar interest. The other saddening spectacle is the many who have to be sent away. They

sit for hours on the stairs awaiting their turn; some return three and four successive days before they can get in. Others come from distant villages, and return without seeing me.

AMERICA.

United States.—*The Church Missionary Intelligencer*, a most competent English authority, says: "America is providing for us almost all the books that treat of the principles, objects, and history of missions on anything like a reasonable scale. We are far behind our brethren in the United States in the systematic study of the subject. Our American cousins give us handbooks of missions, not necessarily elementary, but in the best sense educational. Such are the works of Dr. Pierson, Dr. Gordon, and Dr. Dennis."

—Of $50 lately contributed in Providence, R. I., for the relief of the sufferers in Eastern Turkey, $20 were the gift of Chinese who have been associated with some of the Armenians in the same Sunday-school. Certain Christian Chinese in San Francisco gave last year for the support of the Gospel among themselves and elsewhere at the rate of $8.62 each. And at the Santee Agency a number of Indians gave $5 and $10, and many gave smaller sums to assist in paying the debt of the American Missionary Association.

—The annual report of the mission work of the Roman Catholic Church among the negroes and Indians shows that the collections for this work during 1894 amounted to $57,840. The total number of Catholic negroes was 156,683; the number of pupils in schools was 8610; the number of baptisms during the year 4394, of which 3760 were of children. The negro Catholic population is strongest in Baltimore and in New Orleans. In Baltimore out of a colored population of 218,000, 36,650 are Roman Catholic. They have 5 churches ministered to by 14 priests. In New Orleans out of a colored population of 265,000, 80,000 are Roman Catholic.

—The United States supports in Alaska 14 day schools, and there are 15 mission schools, while the Greek Church of Russia maintains 6 additional schools. The great drawback to the higher advancement of Alaska is the hold which the liquor traffic is gaining. Efforts to suppress it have met with little success, and liquors are imported, landed, and sold without stint in every white settlement. In many cases this evil counterbalances the results of missionary work.

—A missionary at Point Barrow receives mail but once a year, and it sometimes occurs that the ice pack prevents the revenue cutter from getting so far north, so that letters are nearly two years old when they reach their destination.

—The Presbyterian native church at Sitka is now ten years old, having been organized in September, 1884, with 49 members, and now numbers 483. Mr. Austin reports having baptized 951 persons. Services are held in a commodious and attractive edifice, built by the boys of mission training school, under the direction of the carpenter.

—Of the 300 native residents of Fort Wrangel over 80 are members of the Presbyterian Church. Since Dr. Thwing took charge of this station two years ago, 46 new members have been added, just doubling the membership. About 20 neat new cottages have been erected, and a substantial plank walk constructed by the natives along the water front for a half mile. Improvements in the way of paint and new roofs have also been made on other homes.

—Mr. Albert J. Nathan, a Christian Jew, who some time since left this country for Morocco, as the representative of the Friends' Society, to preach the Gospel to his own brethren in that land, has now reached his field. Says *The Friends' Missionary Advocate:* "His large endowments, natural and

spiritual, give promise of a future of great usefulness. The momentum of spiritual power that moves through him is resistless."

—A Carleton College Asiatic Club was recently formed at Marsovan, Turkey. It is intended to keep the representatives of the college who are engaged in missionary and educational work in sympathy and communication with one another. The membership embraces not only alumni, of whom there are 9 or 10 in Asia, but any one who has been connected with Carleton for one year or more, and has been for a year or more in the field. The total number will be 15 or 16, residing in Turkey, Persia, China, and Japan. A club letter will be kept in perpetual circulation.—*Advance.*

—Oberlin is *par excellence* the missionary institution. Not including those at work among the freedmen in the South since the rebellion, among the Indians and in the foreign field nearly 250 of its students have done yeoman's service. About 50 children of missionaries are usually to be found in attendance in the various schools of the village, and it is common for a half-score of missionary families at a time to be making this their headquarters during their furlough.

Mexico.—A Catholic gentleman who is quite intelligent said to one of our missionaries: "The Catholic Church made a very poor showing in its three hundred years' dealing with the Mexicans. You look for education and you do not find it, you look for intelligence and you do not find it, you look for industry and you do not find it, you look for morality and you do not find it. This Church has had the sole chance to make the Mexican people, and they have failed. If they have done nothing in three hundred years, what would they do in three thousand?"—*Church at Home and Abroad.*

—There are now under the care of the Presbyterian Church in Mexico 93 churches with 4462 communicants and 1221 pupils in schools, a theological seminary and a mission press. The City of Mexico alone has 7 Presbyterian churches, all in charge of native preachers.

—The Episcopal work in this republic, under the direction of the Cuerpo Ecclesiastico, consists of 30 congregations, served by native workers as follows: presbyters, 5; deacons, 2: students for holy orders, 3; readers, 11; teachers: male, 4; female, 6. The communicants number about 1350; the members about 2500, and adherents about 4000. There are 10 mission schools, with about 375 pupils, nearly equally divided between the sexes, and in addition the Mary Josephine Hooker Memorial Orphanage and Church School, employing 1 American and 2 native teachers, and has 38 boarding and 11 day scholars.

Greenland.—It is a common impression that the Christians of Greenland are mainly under Moravian care. But the *Allgemeine Missions-Zeitschrift* gives the whole population (except on the thinly peopled east coast) as now Christianized. Of these 8175 are under the care of the Lutheran Church of Denmark. There are 3 Danish and 4 native pastors, working at 12 stations. There is at Godthaab a seminary for the training of native teachers and preachers; the latter, mostly half-breeds, complete their education in Copenhagen. The Moravians at their 6 stations have the care of only 1591 Christian Greenlanders. In Labrador there are 1329 Eskimo, all under their care.

EUROPE.

Great Britain.—During the twenty-eight years that have elapsed since Dr. Barnardo began his work he has rescued, trained, and placed out in life some 27,000 children; he has educated and partly fed and clothed in free day and night schools children not actually destitute to the number of 63,000; he

has provided outfit, passage money, and effectual supervision for 7200 emigrants to the colonies; he has established 4 free lodging-houses, and given homeless women and children 200,000 free quarters and 560,000 free rations; he has established four industrial brigades, and aided to an independent livelihood 6200 of the boys who have passed through them. He has spent on buildings £200,000, and in addition to this has freehold land and buildings in Canada to the value of £22,000.

—A work quite similar to that done by Dr. Barnardo is carried on in Manchester, and dates from 1870, when a door was opened in a poor street near a leading thoroughfare for the immediate and free reception of homeless and destitute boys. Says the London *Christian:* "That single house, with its 30 hammocks, was soon filled, and has been the precursor of a work which for thoroughness, completeness, and manifest tokens of God's blessing, has had few equals in the annals of Christian and philanthropic enterprise." Since that date a great institution has come into being with no less than 18 varied departments, to supply all sorts of needs for all sorts of people, and among them a prison-gate mission, where last year 10,724 discharged prisoners received a free breakfast, and while appeasing their hunger listened to the glad tidings.

—The Primitive Methodists have recently commissioned 5 missionaries for Africa, 2 of them men with wives, dividing them between Fernando Po and the trans-Zambesi Mission.

The Continent.—The distribution of printed sermons in Berlin has reached 130,000 copies a week. Some of them go to Russia, Egypt, America, and many other countries. On the last Sunday in the church year 450,000 copies were distributed.

—Peter's pence is falling off, and the revenues of the Vatican are shrinking in proportion. The process is a rapid one, if the following statement in the New York *Sun* is correct: "Peter's pence in France used to be 3,000,000 francs a year. In 1893 the sum contributed was 1,800,000, and last year it was less than 1,000,000."

—From Constantinople comes the good news that after waiting in vain for about three years and a half for permission to publish a new edition of the Albanian Psalms, during which time repeated but fruitless efforts were made through Her Majesty's Embassy to obtain the necessary sanction, a further petition was presented a few weeks since, which has resulted in permission being granted by the Turkish Government not only to publish the Psalms, but the whole Bible in the Albanian language.—*The Christian.*

ASIA.

Palestine.—Behold, how good and pleasant, etc. Says the *Free Church Monthly:* "The cradle of Christianity promises to be the nursery of Christian co-operation, so far as Scotland and Presbyterianism are concerned. Dr. Carslaw of Schweir has charge of schools which are supported by an undenominational Scottish committee. Dr. Vartan, of Nazareth, and Dr. Mackinnon, of Damascus, representatives of the Edinburgh Medical Mission, are in closest alliance with our missionaries. Dr. Webster, at Haifa, from the Canada Presbyterian Church, is so identified with our agents that the two missions present themselves to the community as one. Dr. Torrance is called the "Charles Russell missionary," because his salary is provided by a member of the Australian Presbyterian Church, in memory of a beloved son. The Rev. John Soutar represents at Tiberias the United Presbyterian Church, by whom his salary is paid. At its last meeting our committee accepted an offer of service from the Rev. J. E. H. Thomson, a probationer of the United Presbyterian Church. His wife is to be the honorary agent of the Glas-

gow Ladies' Society. Their sphere is Safed, and they are to live at their own charges, with the exception of travelling expenses and house rent. The share of the sister church in our Galilee Mission will thus be increased."

—A lady missionary of the Church Missionary Society in Palestine writes to *The Gleaner* to correct the opinions of those who regard Palestine as an unfruitful field. She states that the people themselves bear witness to the improvement, telling how different it was twenty-five or thirty years ago, when no one could read or write, and hardly a Bible was to be found anywhere; whereas now a large proportion of the men can read, and in the towns many women also; and any one, if he wants it, can get a Bible for a small sum. The people where she lives used to shoot at each other from their houses; now one feels as safe as in England.

—Rev. Selah Merrill most emphatically denies that there has been any considerable increase of Jews in Palestine during recent years. Jerusalem has but 27,000 in a population of 47,000, and the whole land but 42,000. He affirms that the reports of a rapid influx of the seed of Abraham originate in the minds of good people in America, Great Britain, and Germany, who judge that from propheey thus it ought to be.

India.—In British India there are something like 500,000 of blind people. How are they to get the Word of God? Well, Mr. Knowles, a missionary, has invented an alphabet for them, in which 87 of the languages spoken in this peninsula may be printed. It is proposed to found an institute at Bangalore, where the blind will be taught to read.—*Revue des Missions Contemporaines.*

—Mary C. Bandy, of Lodiana, in *Woman's Work for Woman* gives a racy account of her first visit to a school in that city, which is in part as follows: "After winding through narrow, bad-smelling streets we went into a mud hut. Room 15 by 18, ceiling low, two windows, two chairs, and about 20 girls, from six to twenty years old, sitting on the floor. Each rose and said, first to Mrs. Ewing, then to me, *Salaam.* They then all began in a perfect jabber to ask about me. 'Is she Miss or Mrs.?' 'Has she children?' 'What is she here for?' When told that I came to help they all said, 'Good, good.' They were dressed in calico of the loudest colors, and wore only waists and drawers. The streets are full of women in the same costume. Every one had on anklets, several bracelets on the left arm, big toe rings, 5 or 6 rings in the nose, and in the left ear 10 or 12 rings all around the rim and so heavy that the ear lopped over. Mrs. Ewing said: 'You must come with me Friday. They have their bath, wash their hair, put on clean clothes and wear *all* their jewelry Fridays.' I thought if what they had on was not all I should like to behold the Friday parade. They use boards for slates, write with a pointed stick dipped in ink, and clean the boards with mud."

—It will be welcome news to many that the Pashtu Bible—the gift of English Christianity to Afghanistan—is approaching completion. The New Testament was issued in 1889.

—The Rajah of Sirmur is eager to have a Christian mission established at Náhan. He has promised the same liberty to carry on work and to preach as is enjoyed in British territory. He has offered land and timber for building, and is willing to remit the duty on limestone. He will give 400 rupees a year toward repairs, and 2000 rupees toward the building of a church. He is particularly anxious to have a lady physician stationed at Náhan, because so many little children, and women also, have died, whose lives he believes might have been saved had there been a qualified physician to attend them.—*Church at Home and Abroad.*

—An interesting movement has been started by the students of Girton and Newnham colleges, England. It is

proposed to form a missionary settlement in Bombay, in which women from the universities may live together and unite in educational, medical, and evangelistic work.

—The Baptist Telugu Mission, noted for its sudden and wonderful growth, has found it imperative to provide for the training of the native Christians. While new converts continue to be made, the chief attention of the missionaries is now turned toward the establishment of educational institutions. A college has been founded at Ongole, and now it is decided to establish a medical training institute and hospital for women at Nellore, and a technical institute at Ongole.

—So various is the nationality in Singapore that the city has been called a bundle of samples. The Methodists have a school which contains Chinese, Japanese, Siamese, Malay, Tamil, Eurasian, English, these seven divisions of the human family.

China.—Says Rev. A. H. Smith: "The entire freedom of the Chinese classical works from anything which could debase the mind of the readers is a most important characteristic which has often been pointed out, and which is in the greatest possible contrast to the literatures of India, Greece, and Rome. 'No people,' says Mr. Meadows, 'whether of ancient or modern times, has possessed a sacred literature so completely exempt as the Chinese from licentious descriptions and from every offensive expression. There is not a single sentence in the whole of the sacred books and their annotations that may not be read aloud in any family circle in England. Again, in every other non-Christian country, idolatry has been associated with human sacrifices and with the deification of vice, accompanied by licentious rites and orgies. Not a sign of all this exists in China."

—Dr. Griffith John, one of the greatest of living missionaries, expresses this opinion: "There are at present in China about 55,000 communicants, which shows a remarkable increase since 1889. There can be no doubt as to the marked increase of these five years. If the next five be as prosperous, our China communicants will, at the close of 1900, number not far short of 90,000. We are on the eve of great changes, and great changes for the *better* also."

—It is said that there are 120 Buddhist temples in Canton. They are mostly dingy in appearance, the chosen abodes of bats and of spiders, whose webs are black with the smoke of the ever-rising incense. In the courtyards outside congregate fortune-tellers, hucksters, and beggars in sackcloth full of sores. Even gambling-booths are not forbidden in the temple precincts.

—A Chinese official of a certain district in the city of Canton had been examining and reading Christian literature, with the result that he was favorably impressed with the truth. Being desirous of benefiting his people materially, he asked the missionary in charge of the mission work in his district to devise a scheme to aid the people to develop their agricultural resources. When the plan had been properly devised he invited a number of the gentry, a Berlin Chinese professor and the missionary to a dinner, at which the whole scheme was discussed. After some deliberation three of his friends offered 1000 taels or $1400 apiece, while the mandarin himself pledged 3000 taels, or $4000, to the work. When the officer said something about the benefits of Christianity, they replied that they wished this scheme to have no connection with it. To this the officer responded by saying: "You may devise the best of schemes, but it will fail unless you adopt Christianity."—*The Independent.*

—Charles Denby, Jr., secretary of the United States Legation at Pekin, says of that city: "It is without waterworks, gas, or electricity, and yet every-

body likes to live there, this being especially true of the Chinamen. Pekin has but an imperfect sewage system, and the sanitary conditions are very bad, yet there is little disease there. Pekin is at the same time one of the dirtiest and healthiest cities in the world. In striking contrast to Tokio, Japan, where there are water-works, gas, electricity, and modern improvements, with good sanitation, yet which has frequent cholera epidemics, and is far from being healthful."

—Half a century ago, as one of the results of the opium war, a small tract of land just north of the native city of Shanghai was set apart for the residence of foreigners. It was not anticipated that this tract would be occupied in any part by the natives, but 200,000 of them have settled within it, and voluntarily submitted themselves to the jurisdiction of the "foreign devils." Here some 5000 Europeans enjoy the highest fruits of Western civilization under a government founded on a written constitution. It would be difficult to find a city of the size anywhere in Europe or America possessing in so high a degree as Shanghai the manifold elements of civilization.—M. B. DUNNELL, *in Overland Monthly.*

—The Christian press is a tremendous power in the Celestial Empire. Thus from the Methodist publishing house at Foochow were issued 26,600,000 pages last year; from a similar Presbyterian establishment in Shanghai, 82,000 copies of the Scriptures and 36,700,000 pages of other books, tracts, etc.; and the Central China Religious Tract Society issued about 1,000,000 copies of publications.

Japan.—A Japanese foreign mission board has been organized, with the aim of working first in Korea. The president and one of the treasurers are of the Church of Christ, the vice-president is of the Methodist Church, and the secretary and a treasurer are of the *Kumi ai* churches.

Dr. Dale, one of the leading Congregational ministers of England, whose death has recently been announced, related, in one of his sermons, an incident as to a Japanese gentleman of education, a man of force and thought, who sat in his house one night and talked with him of many things, chiefly of the hopes and joys which had come to them both through the faith of Christ. Dr. Dale asked his visitor how he came to leave the religion of his family and his country and become a Christian. He replied: "The Bible came into my hands through a friend, a Japanese friend, and by chance I read, first, the chapter in the Epistle to the Corinthians in which the excellencies of charity are set forth. I was fascinated; there was a morality taught therein with which I was unacquainted. I turned back the leaves, seeking other parts as novel and striking, and read the Gospel of John, and then I was subdued. The words and the character of Jesus compelled a surrender of my heart, and won my faith."

AFRICA.

—Mr. E. H. Glenny, secretary of the North Africa Mission, properly finds occasion for thanksgiving in the fact that, whereas fourteen years ago not a missionary to the Moslems could be found between Alexandria and Gibraltar, there are now 120, of whom some 70 belong to his society. This same organization has 7 medical missions and hospitals in which about 30,000 were treated last year.

—Rev. Jean Paul Cook, writing to the London *Christian* from the French mission house, Il Mathen par El' Kseur, Kabylia, says: "Eight years ago the French Methodist Conference decided to start a mission in Kabylia, and sent out Mr. Thomas Hocart, a young and zealous pastor. After staying two years with his wife at Bougie, to learn the language and get a knowledge of the country, he came to take up his abode in this place. It was thought best to begin with the young, and sev-

eral Sunday and Thursday schools have been established. In this way are gathered together, in 5 different villages, about 120 boys and 30 girls, who are taught to sing hymns and to repeat verses from the Scriptures. He has some knowledge of medicine, and in one month treated 654 patients; in one day 107.

—Rev. A. W. Marling, going out to the Gaboon Mission, has this to say of one feature of his journey: "What attracted our attention more than anything else among the passengers was a band of 24 French Roman Catholic missionaries, of whom 7 fathers and 1 brother landed at Dakar (Cape Verd), to join the mission in the French province of Senegal; 4 fathers and 3 nuns disembarked at Cape Coast Castle, to go thence to the Niger, far up which is their mission. One father is to land at Libreville, to join the mission of the Holy Spirit and the Holy Heart of Mary; 3 fathers are to land at Loango, near the southern limit of the Congo Français on the coast, where they will be appointed to their stations by the Bishop of Loango; and finally, 3 fathers and 2 brothers are to land also at Loango, but to go thence overland to Brazzaville on Stanley Pool, where they will receive appointments to their several stations from the Bishop of Ubangi."

—"Rhodesia" is a new name in geography. It describes a great African territory which will bear witness to the work of Mr. Cecil Rhodes. The capital of the country is Buluwayo, in which so lately Lobengula ruled. The city has already undergone a transformation. One hundred brick houses have taken the place of the Matabele huts, and nearly 2000 white people are settled in the neighborhood. Dr. Jameson, who took so prominent a part in the war, gives a glowing account of the agricultural and mineral capacities of the region.—*Free Church Monthly.*

—Dr. Laws has fixed on the locality suitable for the establishment of the new Training and Industrial Institution which the Livingstonia Mission intend starting in British Central Africa. The place chosen is in the neighborhood of Mount Wallen, not far from the Deep Bay Station, Lake Nyassa, and it is possible that the British South Africa Company will assist the Livingstonia Mission by a grant of land. One of the chief objects of this Industrial Institution will be the training of natives in large numbers to different trades, such as carpentry, blacksmithing, printing, and building.

Madagascar.—When in the Norwegian Mission recently all salaries had to be lowered and work to be cut down, the missionary was disheartened, and said so before his helpers. But a native pastor reminded him of the state of things on his arrival twenty-seven years before—no helpers at all, the natives indifferent, hardships and difficulties at every step. Now the mission has 250 helpers and some 10,000 converts. "Let us thank God," said the grateful native pastor, "for His mercies, and if our salaries have to be reduced, we hope that the work will still go forward, for this work is laid upon us; we have chosen it out of full hearts. May the Word of God have full course, and the Church of Madagascar soon be able to support itself."

—The London Missionary Society's *Chronicle* for April gives an account of the "Christian interests in the island of Madagascar," and states that there are 2000 Protestant churches, with more than 300,000 adherents. More than 1300 of these churches are connected with the London Missionary Society, and have 280,000 adherents and 60,000 church-members; 803 congregations are in the central province of Imerina, where Christian work was begun in 1820.

THE ISLANDS OF THE SEA.

—"What a difference between now and thirteen years ago!" says the missionary of the Rhenish Missionary So-

ciety from the Toba district in Sumatra. Then everything was unsafe; no one dared to go half an hour's distance from his village; war, robbery, piracy, and slavery reigned everywhere. Now there is a free, active Christian life everywhere, and churches full of attentive hearers. We have 8 head stations and 30 off stations, more than 30 evangelists, and many active elders and Sunday-school teachers. And the faith of our young Christians is seen in their deeds. They have renounced idolatrous customs; they visit the sick, and pray with them; they go to their enemies and make conciliation with them. This has often made a powerful impression on the heathen, because they saw that the Christians could do what was impossible to heathen—they could forgive injuries. Many heathen have been so overcome by this conduct of the Christians that they came to us and said: "The Lord Jesus has conquered!"—*Herr Pilgram.*

—In the New Hebrides "pigs are the great commercial commodity, and a wife is valued by her husband according to the number of pigs he gives in exchange for her. One morning, while busily engaged at his desk, Mr. Armaud was called out to an adjoining room, where his wife sat sewing, to see a man who had urgent business with him, who was uneasy and impatient to make known his errand. He was a man of great influence among his people. Taking Mr. Armaud one side that his wife might not hear, he said in an undertone, 'Missy, I thought I should like to have a white wife, and have come to see how many pigs you take for Mrs. Armaud.'"

—In the *Australian Weekly* Rev. T. W. Leggatt tells of the first communion on Malekula, one of the New Hebrides: "We found a shady spot on the beach in quite a natural temple, overshadowed by three 'birinber' trees. I spoke from the words, 'I am the bread of life,' and dispensed the elements. Mr. Gillan gave the address before, and Mr. Paton that after the communion. They were all very attentive and reverent; and a solemn stillness fell upon all as they took in their hands the symbols of their Saviour's dying love. I don't think many of us will forget the scene—the little table in the centre with the bread and wine, the missionaries at one side, and round the other side of the square the dark faces of our people and teachers, while, all round, seated on the earth or on fallen logs, were the rest of the people. It was quite interesting to think of the different nationalities who sat down together—Australian, Scotch, Eromangan, Ngunese, Emai, Efatese, and Malekulan from Anlua, Pangkumu, Urupio, and a man from one of the Banks group."

—For half a century after white men had made acquaintance with the fierce and murderous disposition of the Samoans, the island of Samoa was left to itself. Traders shunned it. Yet within twenty-eight years of the landing of the missionaries the islanders were importing goods from England, Australia, and America valued at £35,000 per annum—not a bad market for so small a community.

—Speaking of Methodism in Fiji, the *Recorder* says: "Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the 80 inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Methodist churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound that greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of prayer?"

—A Micronesian convert employed on the missionary ship *Robert W. Logan* has left $700 to the American Board.

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